

THE

Baptist Magazine.

JANUARY, 1820.

MEMOIR OF THE LATE REV. THOMAS THOMAS,* OF PECKHAM.

IT is universally acknowledged, that abstract truth is less impressive than truth imbodyed in a living example. This is more especially the case, when biography records the virtues and the excellencies of those whose dispositions and views were congenial with our own. It may also be added, that what would be very coldly regarded by indifferent observers, will be eagerly read, and highly valued, by those to whom the individual was endeared by the ties of blood, of friendship, or of gratitude for instructions, or other benefits received. To these the most minute particulars are acceptable.

The subject of the following Memoir was a warm and steady friend to our work from its commencement, for the sake of the widows, whose interest in it he often mentioned with tenderness. In no former year has there been an account given of a man of more sterling worth. We are glad, therefore, to be able to say, that by the kindness of one of his relatives, we can present our readers with a few particulars, which we proceed to lay before them.

Mr. Thomas was son of the

late Rev. Timothy Thomas, of Aberduar, Carmarthenshire, who died fifty years since, leaving three sons, viz. Timothy, the present pastor of that church; and John and Thomas, twin brothers.

Timothy Thomas, their father, began to preach at the age of nineteen, and was highly esteemed, and remarkably useful. He had a weak constitution, and in 1768 died, aged 47. His widow, a very pious and excellent woman, still survives. Joshua Thomas, his elder brother, died at Leominster in 1797, aged 78. Zechariah Thomas, his younger brother, lived and preached, greatly respected, till he was nearly ninety years of age; and at sixty, the subject of this Memoir appeared likely to arrive at the age of his uncles.

Our friend was born March 5, 1759; and from childhood was the subject of serious impressions, conducting the social worship of the family at a very early age. He was baptized and received into the church above-mentioned in March, 1776. The church was then under the pastoral care of his late venerable uncle, the Rev. Zechariah Thomas. He was recommended by the church to the Academy at Bristol in July, 1777, at that time superintended by the Rev.

* A Portrait of this excellent minister was given in our Magazine for June, 1817, Vol. IX.

Messrs. Hugh and Caleb Evans, and Mr. James Newton. Mr. Hall, now of Leicester, was one of his fellow-students. There he pursued his studies to considerable advantage till the summer of 1780, when he left the Academy; and having spent the greater part of a year with the Baptist church at Pershore, after the death of their late pastor, the Rev. Dr. Ash, he was ordained with prayer and imposition of hands, by his senior uncle the Rev. Joshua Thomas, then of Leominster. The late Dr. Caleb Evans, one of his tutors, addressed him very impressively, in a most solemn charge, on that occasion.

In the autumn of 1781, Mr. Thomas married the youngest daughter of Mr. Robert Moseley, a most worthy deacon of the Baptist church in Cannon-street, Birmingham.

After spending seven years at Pershore, with unblemished reputation, the situation of our departed friend was rendered uncomfortable by an unhappy dispute between two very respectable families in the congregation. Though he took no active part in the business, yet being apprehensive that a division would be the result, he thought it most prudent to withdraw. The division actually took place after he left them.

Towards the close of 1787, on paying a visit to his friends in London, he preached with general approbation in the pulpits of most of his brethren. The Baptist church in Mill-yard, Goodman's-fields, being destitute of a pastor, invited him to settle with them, which he did in the summer of 1788. Here, under his able and faithful ministry, considerable additions were made to the church till the year 1790,

when the meeting-house was burnt down. Till their place of worship was rebuilt, Mr. Thomas and his friends assembled on the Lord's-day evening at the meeting-house of Mr. Booth, by whom our deceased brother was ever most highly esteemed. This change operated to the disadvantage of the cause of Christ among them. They, however, continued their union in public worship together till the Midsummer of 1799. A few of those individuals now survive, who retain, and will for ever retain, the impression made upon their hearts by the excellence of his ministry, and the affectionate fidelity with which he watched over them for Christ's sake.

Mr. Thomas had a school for some years in Mile End, and when he removed to Peckham, he pursued the same arduous occupation on a more extensive scale. Many of his pupils have entered, or are now entering, into the cares of the present life, with all the benefit of that solid learning, and of those pious impressions, which, under the divine blessing, his tuition could not fail to produce.

Having now no pastoral charge, our excellent friend was at liberty, and discovered great readiness, to assist his brethren of different denominations, and many destitute congregations, in which the doctrines of grace, with their practical influence, were acceptable. This introduced him into many societies and families in which few ministers have been more generally respected.

After a long-continued and very heavy affliction, Mrs. Thomas was removed by death in October, 1808. Two sons and three daughters are now living.

The general health and ap-

pearance of Mr. Thomas seemed to promise that his life would be prolonged to an advanced period; but he whose thoughts are not as our thoughts had otherwise determined. He was seized with an internal complaint, which produced jaundice. In the month of August last it increased upon him, yet not so as to produce serious apprehensions either in himself, or among his friends, till about a fortnight before his death, when his strength rapidly declined. At this time, knowing that gentlemen of the medical profession sometimes encourage their patients, by expressing hopes much stronger than they themselves entertain, he pressed those who attended upon him to give him their real opinion of his case. After consulting together, they gave him to understand that their hope did not extend beyond the mere *possibility* of his restoration, when he calmly replied, "*The will of the Lord be done;*" and from that time directed his whole attention to the solemn change that was drawing nigh. He spoke with great satisfaction of the gospel, which he had faithfully, for the salvation of sinners, endeavoured to preach, and added, "It is a *holy* gospel—a *holy* gospel," warning most earnestly his dear children, and others around him, not to neglect "so great salvation." Among many other expressions, which indicated the ground of his faith, and the stability of his hope, he repeated, a few days before his death, with peculiar emphasis, that noble avowal of the apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." These words were afterwards particular-

ly explained in a discourse upon his death, by his intimate friend, Dr. Newman. To this he added, as appropriate to his present feelings, those lines of Dr. Watts's 71st Psalm,

"By long experience have I known
Thy sovereign power to save:
At thy command I venture down
Securely to the grave."

After Saturday evening he spoke but little, his general strength and powers of articulation gradually, and almost imperceptibly, declining, till about a quarter before eight on Monday morning, October 4, when, as his son expressed it in a letter to the writer, "one gentle sigh his fetters broke." Such was the effect of the peace of God ruling in his heart, and such the solidity of his faith, and the liveliness of his hope, that all around his dying bed were ready to exclaim, "Let me die the death of that righteous man, and let my last end be like his."

To his numerous friends at a distance, especially in the Principality, it may be gratifying to be informed, that on Monday, October 11, the body of Mr. Thomas was interred in Bunhill-fields, where it awaits the morning of the resurrection, when it shall rise a spiritual, glorified body, together with those (which now occupy the same spot) of Owen and Watts, Bunyan and Gill, Gifford and Stennett, and a very great company who also have slept in Jesus, and whose bodies there rest "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

At his funeral, as at that of Stephen, many devout men of different denominations, and from several churches, made lamentation over him, while his friend,

the Rev. Mr. Griffin, delivered an appropriate address. The päll was supported by the Rev. Dr. Abraham Rees, of the Presbyterian, and the Rev. Mr. Innes, of the Independent, denomination, with four of his Baptist brethren, the Rev. Messrs. Button, Ivimey, Hoby, and Broady, who, together with a train of relatives, ministers, and private gentlemen, occupied six mourning coaches—sorrowing most sincerely “that they should see his face no more!”

On Thursday evening, October 14, Dr. Newman of Stépney delivered the funeral sermon, from the words before-mentioned, to a numerous and highly respectable audience, at Devonshire-square. As we are fully of opinion that the character there given is correctly drawn, we insert an extract.

“I always admired the dignity and simplicity, the honesty and warmth, and the noble frankness of his temper. He had a high sense of rectitude and propriety which would have done honour to any man—to any Prince in Europe. He was cheerful without levity. If all our students and young ministers should resemble him, we shall have the satisfaction of seeing them, according to a good old maxim, ‘lively, but not light; serious, and yet not sad.’

“Solomon says, ‘Wise men lay up knowledge.’ Prov. x. 14. Our friend laid up treasure of this kind in early life; grew richer as he grew older; and possessed much more literary wealth than he ever showed to the world. Ostentation, affectation, and artifice he held in unmixed abhorrence.

“He had a very clear, correct, and comprehensive view of Christianity. His sermons, therefore, as might have been expected,

were characterized by strong sense, and not less by a strong savour of evangelical piety. Those who meet for worship in this place, must have often heard him expatiate with great solemnity on the dignity of the person of Christ, and the depth of his voluntary abasement for our redemption—the universal depravity and misery of mankind occasioned by the fall—the sovereignty and grace of the Holy Spirit in regeneration and sanctification—the privileges of God’s elect—the perpetual obligation of the law—the necessity of a holy and useful life to prove our faith sincere—and, in short, all the other topics which these must presuppose, or include, or draw after them by necessary consequence.

“In public prayer, I think it will be allowed that he excelled most of his brethren. Those of you who knew our late venerable friend Mr. Booth, must have been often reminded of him, when you have seen our brother engaged in conducting that part of public worship.

“Having had a free and confidential intercourse with him for more than six-and-twenty years, I need not hesitate to add, I loved him; and, if I live long, I shall long lament the loss I have personally sustained by his death. His heart was open to me at all times. In walking about London he was my guide and my companion. I was accustomed to lean upon his faithful arm. Frequently I have said to him, ‘Brother Thomas, I think this must be the true notion of walking by faith—I know not where we are—but you know, and that is enough for me.’* When he saw

* Multis ille bonis flebilis occidit
Nulli flebilior quam [mihi.] HON.

any thing wrong in me, or in others, or what he esteemed to be wrong, he could say the strongest and the sharpest things in a manner the most kind and inoffensive.

"We shall miss him at our weekly meeting of ministers in Cornhill, which he constantly attended. I may apply now to him those lines of Gray's elegy, which I heard Mr. Fuller apply to Mr. Booth—

* One morn I miss'd him on th' accusom'd hill!
 ————— nor yet beside the rill,
 Nor up the lawn, nor at the wood was he!"

"We shall miss him, brethren, at our *monthly meeting* of ministers and churches. The last sermon which he delivered in that meeting, will not soon be forgotten by those who heard it.* We shall miss him in the *Stepney Institution*, of which he was the worthy Secretary, and to which he was a cordial and constant friend from its commencement. There are also many in England, and especially in all parts of the principality of Wales, who will say, 'We shall miss him too.' The mournful tidings of his death will be conveyed to his son resident in India, who will never repent of having been most affectionately and gratefully studious to honour his father while he was living."

Funeral Sermon, &c. p. 22—26.

Mr. Thomas, at the earnest request of his friends, who heard them delivered at the Monthly Meeting of our ministers and churches, printed two sermons, which deserve to be far more ex-

tensively known than they are. One is entitled, "The Mystery of the seven Stars as emblematical of the Ministers of the Gospel, explained and improved." Preached at the Baptist Monthly Association, in the meeting-house, Little Prescott-street, Goodman's-fields, April 20, 1809. The other is entitled, "Jesus Christ the Object of Prayer," and was "preached in Dean-street, Southwark, January 21, 1819." This last contains in the conclusion some very interesting views of death and the intermediate state, which we little thought the preacher himself was destined to realize before the year ended!

A. D. 1620 AND A. D. 1820 COMPARED.

MUSING on the insensible and rapid revolutions of TIME, I found myself hurried forward towards the year 1820. I no sooner thought of the date, than my recollections were thrown back upon the year 1620; and the events which then occurred, and those which are now taking place, relative to *emigration*, led me almost insensibly to repeat the observation of Solomon, "The thing which hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."

At the former of these periods, England witnessed the departure of some of her best subjects; driven from their homes, first to Holland, and then to the inhospitable wilds of America, by the fierce demon of persecution. Two ships, freighted with persons belonging to Mr. Robinson's con-

* It has been printed, and is entitled, "Jesus Christ the object of prayer;" preached at Dean-street, January 21, 1819.

gregation, sailed from Southampton, June, 1620. These were the intrepid and persevering Englishmen, who founded the colony of New Plymouth, and who endured hardships almost incredible, and encountered difficulties which would have been insurmountable, had they not been experimentally acquainted with the scriptural sentiment, "The Lord is good; a strong hold in the time of trouble: he knoweth them that trust in him."

The year 1820 will be memorable in English history, as the period of thousands of her subjects voluntarily preferring the prospect of cultivating the barren and inhospitable deserts of Africa, to labouring in England, and enjoying safety and protection under her equal laws, and constitutional government. I am ready to adopt, upon this occasion, the expostulating language of our evangelical patriotic poet, "What appears in England's case," to produce this emigrating spirit?

"From side to side of her delightful isle
Is she not cloth'd with a perpetual smile?
Can nature add a charm, or art confer
A new-found luxury, not seen in her?
Where, under heav'n, is pleasure more
pursu'd,
Or where does cold reflection less intrude?
Her fields a rich expanse of wavy corn,
Pour'd out from plenty's overflowing
horn."

Without noticing the various reasons by which individuals would attempt to justify their conduct in expatriating themselves, I suppose it will be admitted on all hands, that the prevalence of such a spirit affords proof of a redundant population. The amazing increase of inhabitants during the last hundred years, has at length proved so excessive, that thousands are saying, "The place is too strait for us; give place that we may dwell."

Whilst the necessity for such expatriation I deeply lament, it affords me pleasure to consider that our countrymen are not forced away by a spirit of oppression and persecution, as our Puritan forefathers were in the bigoted reign of James the First. So far from this being the case, they have the encouragement, the protection, and the assistance of his Majesty's Government. It is gratifying too, that no mad and murderous spirit of enterprise is contemplated, like that which led the Spaniards to colonize Mexico and Peru. No blood-hounds will be required, nor instruments of torture employed, to destroy unsuspecting natives, and to rob them of their property and their country. Proceeding to Africa, with the spade and the plough, for the purpose of sowing fields and planting vineyards, which may yield the fruits of increase, is so harmless in its means, and so beneficial in its tendency, that I most sincerely pray that God may, by his kind providence, bless and preserve them; for he "turneth the wilderness into a standing water, and dry ground into water springs—and there he maketh the hungry to dwell, that they may prepare a city of habitation."

The all-wise and superintending providence of God, in conducting and controlling the affairs of his creatures, was wonderfully displayed in the success which followed the emigration of the Puritans to America. The larger part, however, of the first settlers not only endured unparalleled hardships, but fell victims to the privations which they suffered. They were indeed diminished and brought low, through oppression, affliction, and sorrow; but eventually it has been said of their

children, "Yet setteth he the poor on high from affliction, and maketh him families like a flock." The comparatively short period of two centuries has increased this small afflicted remnant to a nation consisting of many millions of people. Whether the projected settlement at Algoa Bay is destined to produce such astonishing effects in Africa, as the settlement at Cape Cod has already accomplished, is known only to him who bringeth the blind by a way that they knew not, and leads them in paths that they had not known.

It is highly probable that the patient perseverance evinced by the colony of New Plymouth, arose from the principles of religion by which they were influenced. The pleasure which they experienced in worshipping God without the constraints of human laws, and the imposition of the inventions of men, enabled them to endure the miseries which they suffered, but which were infinitely less afflictive than those that they had borne from the violations of the rights of conscience. To this, likewise, may be fairly attributed the blessing of God; which protected them from the savage tribes of Indians, and caused the labours of their hands to prosper. Let the emigrants of 1820 imitate, in their pious zeal, the Puritan emigrants of 1620, and they may calculate upon the care and protection of the Father of mercies. But to enjoy this divine preservation, they must acknowledge God in all their ways; they must erect an altar for God wherever they pitch their tent—they must act in the fear of God all the day long. Let them hear and regard the advice of Asa, one of the kings of Judah, "The Lord is with you, while you are

with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."*

But the reader is probably a person who intends still to remain in his native country—the place of our fathers' sepulchres—the land of Bibles—the depository of the gospel. Let him remember that the comforts and ease which he will enjoy in England, beyond what our countrymen will experience in Africa, should lead him gratefully to acknowledge the goodness of God towards him, and call forth all the energies of his mind to promote, in every way within his power, the cause of God and truth in the world. The signs of the times both require and favour such exertions. A free Constitution—a free toleration—a free pulpit—and a free press—give a high distinction to England in 1820, beyond what it possessed in 1620. In all these respects former times were not better than these.

The signs of the times are portentous. Blasphemy and Sedition have of late stalked abroad, and the enemy has come in like a flood; but the Spirit of the Lord, by the word of truth, and the dispensations of his providence, has lifted up a standard against them. Let the godly unite in fervent prayer, that the sword may be turned away from the land. They that trust in the Lord shall never be confounded.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

Jan. 1, 1820.

IOTA.

THE NEW YEAR.

OUR TIMES IN GOD'S HAND.

A Letter to a Friend.

MY DEAR FRIEND,

YOU well know the truth of the sentiment of one of our most distinguished writers, that "a soul without reflexion,

"Like a pile without inhabitant,
To ruin runs;"

and you have long been in the habit of serious and devout meditation. The solemn return of the peaceful evening, the interesting hours at the close of the week, the hallowed day of God, and the conclusion and commencement of the year, have usually found you in some calm retreat, engaged in this delightful and profitable duty. As another important period of life is just dawning on me, I have been endeavouring to review the past, and to look forward to the future; and the recollection of the months which are now past for ever, compels me to anticipate the ensuing season with more than ordinary anxiety. I could not, however, retrace the path by which I have been kindly led, (for even afflictions from God's hand, are "blessings in disguise,") without humiliation, penitence, gratitude, encouragement, and supplication. In this sacred engagement one passage of scripture has been much upon my mind, and has afforded me considerable refreshment. The sentence I refer to, fell from the pen of the sweet Singer of Israel, and appears to have imparted to him much satisfaction and consolation. You will find it in the 31st Psalm, "My times are in thy hand!" After reflecting on these words,

I think I can enter a little into the Psalmist's feelings when he wrote them. Indeed, amidst the profound silence which surrounds me, (for "Tir'd Nature's sweet restorer, balmy sleep," has closed every eye in my habitation in delicious slumbers,) I can almost suppose that I actually hear David himself giving utterance to the devotional feelings of his heart. And may we not, my dear Friend, regard him as saying,

I acknowledge that I am unacquainted with what will happen to me in futurity. When I survey the past, this truth is abundantly evident, for how have I been led by the blessed God through the wilderness? Assuredly the proper answer to the question is, By a way that I knew not. No one could possibly have anticipated the circumstances which have actually occurred to me. Who, for a moment, would have supposed, that I, the youngest, and the meanest of my Father's house, should be taken from the sheepfold, "following the ewes great with young," to rule over the tribes of Israel? Who would have imagined, that the mighty giant of Gath, who defied the armies of the living God, should fall so ignominiously, and by the hands of such a stripling? O the unsearchableness of the divine counsels! O the unfathomable depths of God's mysterious providence! Yet his ways have been as immeasurably kind, as profoundly impenetrable; surely God has led me by a way that I knew not!

And may we not, my dear Friend, make similar acknowledgments? Have not events occurred to us which have at once surprised and astonished us? If any one had foretold them, should we very readily have credited

their predictions? I am sure I may say, I should not. Often, as I have ascended the rugged steep of life, have I voluntarily exclaimed, "His way is in the sea, his path is in the great waters, and his footsteps are not known!" The different changes of my habitation, the connexions I have formed, the removal of friends younger and healthier than myself, and a multitude of events which have occurred to me, were utterly unexpected. Had I been assured, that some who professed for me the warmest emotions of friendship, and who seemed to be sincere, would forsake me, or even be numbered with my foes, I should not very readily have credited the intelligence. Indeed, so imperfect has been my acquaintance with futurity, and so little have I been capable of judging aright, that in numberless instances I have mistaken my real welfare; I have desired enjoyments which would unquestionably have been a snare to me, and I have been exceedingly afraid of those very trials which have really proved to be some of the greatest blessings that have been conferred on me by indulgent heaven.

If we look forward to the future, our knowledge is exceedingly contracted. We see but "as through a glass, darkly." I have been asking with some anxiety, and with much solemnity, What are the events which shall happen to me in the ensuing year? But the question is one which cannot be answered. As to *my health*—shall painful accidents be permitted to deprive me of invaluable faculties of body or of mind? Or shall some fatal disease receive a commission to summon me to the tomb? Or shall my personal comforts be yet

continued to me? As to *my circumstances*—shall they be prosperous, or adverse? Many around me, during the months which have just transpired, have experienced considerable vicissitude. As to *my family*—shall some beloved child, the delight of my eyes, be called from the parental habitation into eternity, to appear on earth no more for ever? The past season has beheld multitudes of affectionate parents weeping for their children, and refusing to be comforted because they were not. Does the all-seeing eye of God behold the little ones this year left fatherless as well as motherless? How many families has the period which is just closed witnessed in these painful circumstances! As to *the family of my friend*—shall a larger portion of sorrow than you have ever yet met with in this vale of tears be infused into your cup, and some of those impregnable fortifications which divine goodness has hitherto placed around your happy family, be removed in the coming year? Shall we be called to follow you, the *house-band** of the family, to the cold grave, in company with devout men, whilst "great lamentation" will be deservedly made over your cold remains? Or shall you still, as I fondly hope and pray, be altogether crowned with loving-kindness and tender-mercy? As to *the church with which I am connected*—will the members of it be indifferent to its best interests, or will they with one heart, and one mind, come forward to "the help of the Lord" against the mighty powers of darkness? Shall the expected months be distin-

* This is the very expressive Saxon derivation of the word, *Husband*.

guished by wintry storms, and tempests, and barrenness; or shall we have to exclaim with renewed gratitude and admiration, "The winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land?" O God! thou knowest, and thou alone—"Our times are in thy hand!"

May we not also, my dear Friend, regard David as saying, *I firmly believe that all the events which can possibly affect me, are arranged by thine infinite wisdom?* I think we may, with the greatest propriety. The scriptures assure us, that the very hairs of our head are all numbered—and that not a sparrow falleth to the ground without our heavenly Father. And is not the doctrine of a particular Providence as firmly founded on the principles of right reason, as on the broad and immoveable basis of Revelation? Are not great events composed of a number of smaller ones? And are not the smaller, and comparatively insignificant wheels of a machine, as essential to its beneficial revolutions as the larger? David well knew, that his times were in God's hands; and this, my dear Friend, is indeed the case in reference to ourselves. And whether health or sickness, prosperity or adversity, await us—whether on the first sabbath of the next year, *all* the members of our family may meet in circumstances equally peaceful and happy, or the seat of some beloved Jonathan may be empty, to be occupied no more—or whether life shall be continued to us, or this year we may be called to die—all, all is regulated by the arrangements of unerring wisdom and

boundless grace. Our times are in God's hands.

Did not the Psalmist intimate also by this sentence, that the consideration of his times being in God's hands, *was a source of much holy satisfaction and elevated joy?* Let it be the same to me. My times, O my God, are in thy hands, and I am glad of it. It is matter of my perpetual triumph and exultation, the theme of my most delightful meditation, that infinite grace and righteousness reign on the throne of the universe. My times are *not in my own hands*: and it is well they are not; I should not know how to manage them; I should perhaps choose events which would ruin me. They are not *in the hands of my friends*; their injudicious kindness would induce them to pour perpetual sunshine around my path; but clouds, and storms, and wintry seasons, are as necessary, and as beneficial, as the serenity of the heavens, and the bright beams of summer. They are not, blessed be God, *in the hands of my enemies*: if they were, I might expect that the bitter dregs of the cup of sorrow would be my perpetual portion. No. My times,—all the events of the coming year, in which I have any interest, and all the circumstances of my future life,—are in the hands of a good and gracious God, the Father of mercies, whose name is love; who will not, who cannot, be unkind; who is unchangeably wise, and cannot be mistaken; who is omnipotent, and is able to raise up friends in the utmost extremity, and to abase our proudest foes; "whose love is as large as his power;" who has led me and fed me the past year, and during the whole course of my life; and who is "the same yesterday, to-day,

and for ever." Let us then, my dear Friend, cast our every burden on the Lord, with the humble confidence that he will sustain us. Shall not the future, O my God, like the past, be distinguished by the riches of thy goodness and mercy? Shall not my bread be given me, and my water be sure? Wilt thou not still be my sun and my shield, my companion and my friend, my refuge and my portion? Shall not *the living Bread*, the manna which cometh down from heaven, of which if a man eat he shall never die, be the daily provision of my table? Wilt thou not guide me by thy counsel, and afterwards receive me to glory?

O my Friend, ought it not to be the subject of our daily joy and gratitude, that whatever uncertainty there may be in reference to the events of futurity, it can only have respect to the roughness or the smoothness of the path to bliss—the great, momentous, delightful, soul-satisfying, imperishable realities of eternity, are not uncertain to the people of God. No. "I give,"—It is the language of the adorable Shepherd, who has redeemed his flock by his own precious blood, "I give unto my sheep eternal life, and they shall never perish, and none shall be able to pluck them out of my hand." They shall most assuredly "return, and come to Zion with songs, and everlasting joy upon their heads, and sorrow and sighing shall flee away."

That I may meet you, my dear Friend, to celebrate the infinite compassion and grace of our divine Immanuel, where "days and years revolve no more," is the earnest prayer of

Your ever affectionate,

Coseley.

B. H. D.

ADDRESS ON MISSIONS,

BY MR. WARD.

To the Editors of the Baptist Magazine.

MY DEAR SIR,

No one deserving the Christian name, can observe the very numerous Christian institutions formed in this country, especially those which embrace the spiritual wants of mankind, without the most exhilarating anticipations. Yet it would ill become a sober-minded Christian, to found these anticipations upon human efforts, after the experience of so many disappointments; all so strongly confirming our Lord's language, "Without me ye can do nothing."

Among these institutions, those which are specially directed to the conversion of men, are so manifestly dependent on him who giveth the increase, and who claims the sole prerogative of shining into the hearts of men, that it might be hoped, that our sense of this dependence would suppress every particle of glorying in man; and fill our minds with the utmost simplicity of aim, and that deep anxiety for the event which men ever feel, when they wholly rely for success on the interposition of another. He who feels aright on such a subject, will reckon nothing upon his own means and resources; but will be anxiously looking for that influence, without which he expects nothing but certain disappointment.

I hope, Sir, that I shall be forgiven, if I express my fears that this necessity of the divine aid has been too much lost sight of in the eclat of public meetings, and the bustle of preparation for

the conversion of the Heathen world. I do not apprehend that any denomination is insensible to it; but I fear that the immense importance of this aid, and its imperious claims on our incessant attention, have not had their due weight on our hearts; have not been sufficiently realized, so as to have excited that spirit of supplication in all our churches, which the case requires.

The necessity and suitableness of the divine influence to meet the case of the Heathen, so ignorant and so superstitious, is universally allowed. As none but God could redeem, so none but Jehovah can quicken and renovate a mind dead in trespasses and sins. Do the Heathen live in a state of awful levity and indifference, as it respects their spiritual interests? We know that the Divine Spirit produces in the awakened mind, a deep thoughtfulness and anxiety on this subject. Are they involved in the most deplorable blindness and error? He, as the Spirit of truth, brings the soul which is under his teachings into marvellous light. Are they prejudiced against their European teachers? It is the nature of his influences to open the heart of the hearer, and to convince him, that these men are the servants of the Most High God, showing the way of salvation. Are they dead, and in a state totally beyond the reach of human agency; "dry bones"? We know that he quickeneth the dead, and makes them new creatures in Christ Jesus. Have they been long the slaves of sin, and of the powers of darkness? By his agency they become the living epistles of Christ, known and read of all men. That all these effects have been produced on the Heathen, let the hearers of Brain-

erd, of the Moravians, and of the different denominations now labouring in the Heathen world, the North American Indians, the Greenlanders, the Esquimaux, the Africans, and the Hindoos, bear witness.

But who, that knows the exceedingly great and precious promises of the divine word, respecting the out-pouring of the Divine Spirit—who that knows the state of the heathen congregations in all parts of the world—who that feels for those who are labouring in those inhospitable regions—who that ever entered into their difficulties and discouragements—but must anxiously wish for a far greater spirit of prayer in our churches in reference to this indispensably necessary and crowning blessing?

Very important means, and numerous agents, have been raised up by a gracious Providence; but from one extremity of the heathen world to the other, who does not see, who does not feel, the necessity of a more general outpouring of the divine influence? And when it is considered what mighty effects have been produced where this blessing has been bestowed; that thousands have been converted at once; whole congregations deeply affected, yea, at the same moment, whole villages and towns; and that nothing but divine influence is adequate to these saving effects, it might be expected that all the friends of Missions throughout the world, would crowd to their places of worship, to sit and wait there, in a state of impressive silence, like the Apostles on the day of Pentecost, or to unite in one grand and continued effort of prayer, drawing from heaven this blessing, which is to renovate a world. Would not a

day of fasting and prayer, which should be kept all over the kingdom, be a proper appendage to the annual Missionary Prayer Meetings in London? Is not God, in raising up such vast means, and putting them in motion, saying to his church, "ASK OF ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?" Is it not a most painful thing, that Missionary Prayer Meetings are so much neglected; that the persons engaging on these occasions, so frequently forget the very object of the meeting; or so generalize their prayers, that this distinct object is almost forgotten? Is not the Holy Spirit hereby grieved? and need we wonder if he leave us to wrestle with these spiritual wickednesses in high places, to our own confusion? What should we think of a husbandman, who, after discovering a mechanical power, by which he could at any time water all his fields, as though the showers of heaven had fallen upon them, should, amidst a drought, and with nothing but famine before him, absolutely forget that he was in possession of such a power? Is our conduct less astonishing, if we neglect that "Power of God unto salvation," which the Lord of the harvest has promised to give to those who ask him? "Ye have not, because ye ask not."

Excuse me, Sir, if I confess that I feel the weight of this subject almost to despondency. In vain Britain expends (to use a military phrase) her best blood and treasure in attempts to convert the Heathen, if the throne of grace, and the source of success, continue to be neglected.

While pondering on this sub-

ject, various plans to excite a deeper concern for the divine aid have occurred to me; but none have appeared so likely to produce a general and permanent attention, as the formation of a Committee in London, to consist of about a dozen persons, of different denominations; men of deep piety, of ardent attachment to Missions, and who will be willing undeviatingly to devote two or three hours every afternoon of the first Monday in the month, to a meeting of this Committee, the work of which should be, to collect every instance of the appearance of divine influence, to publish those instances, and to send them to every Missionary Prayer Meeting throughout the United Kingdom. By these and other methods, it might be hoped that such a Committee would arouse all the churches to a sense of their duty; and be the means of exciting a spirit of prayer; the consequence of which would doubtless be most cheering. One or two hundred pounds a year, would, I conceive, be an adequate fund to meet this most important object; for I would wish that no unnecessary publicity should be given to the labours of the Committee; but that their operations should be like those of the Almighty Agent whose aid we need: "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth."

I shall be glad, Sir, to hear from, or meet any person or persons, whose minds may be impressed with the importance of the subject of this letter.

Yours very truly,

W. WARD.

London, Nov. 20, 1819.
60, Paternoster-Row.

CONVERSATION OF A MINISTER.

(Extracted from Dr. WATTS's Works,
4to. Edition, Vol. III. Page 32.)

"LET your conversation be grave and manly, yet pleasant and engaging. Let it be grave, manly, and venerable. Remember your station in the church, that you sink not into levity, and vain trifling; that you indulge not any ridiculous humours, or childish follies, below the dignity of your character. Keep up the honour of your office among men by a remarkable sanctity of manners, by a decent and manly deportment. Remember that our station does not permit any of us to set up for a buffoon; nor will it be any glory to us to excel in farce and comedy. Let others obtain the honour of being good jesters, and of having it in their power to spread a laugh round the company when they please; but let it be our ambition to act on the stage of life as men who are devoted to the service of the God of heaven, to the real benefit of mankind upon earth, and to their eternal interests.

"Yet there is no need that your behaviour should have any thing stiff or haughty, any thing sullen or gloomy in it. There is an art of pleasing in conversation that will maintain the honour of a superior office without a morose silence, without an affected stiffness, and without a haughty superiority. A pleasant story may proceed without offence from a minister's lips; but he should never aim at the title of a MAN OF MIRTH, nor abound in such tales as carry no useful instruction in them, no lessons of piety, or wisdom, or virtue."

BIBLE ADVOCATE, No. II.

The following Reasons, assigned by a reclaimed Infidel for renouncing Deism and embracing Christianity, are copied from a Periodical Work, 1804.

"1. I never saw, heard, or read of any man, woman, or child, that was reformed, either in whole or in part, by embracing the principles of Deism.

"2. I have known hundreds, and heard of thousands, who have been reformed by embracing Christianity.

"3. I have known industrious and sober men, who, by imbibing the principles of Deism, almost instantly became desperately wicked, and, in many instances, dangerous members of civil society.

"4. I have known some Deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, by the preaching of the gospel, to a life of righteousness, which showed itself by sobriety, industry, charity, brotherly kindness, and universal philanthropy.

"5. I do not recollect ever hearing but one Deist profess really to believe in a future state of rewards and punishments.

"6. I never met with a man who professed to be a real Christian, who did not build his principal hopes upon the reality of a future state.

"7. I cannot, in all the Deistical writings, find any law to prevent wickedness or encourage virtue, with rewards and punishments annexed thereto.

"8. In scripture, all the crimes that man can possibly commit are, under the severest penalties, forbidden; and every possible

virtue is inculcated and encouraged, by promises of *eternal and exceedingly great rewards*.

"9. I have known some Deists, and read of many, who, at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for their total neglect of the duties commanded in the gospel. But who ever heard or read of a Christian, at the hour of death, despairing of the mercy of God, because he had all his life-time rejected Deism, and shunned the company of its professors? Or even, when long and fierce diseases have shaken the nervous system, and raging fevers have inflamed the blood, have they ever been so far deranged, as to wish they had never been born, for not rejecting the Bible as a wicked and mischievous imposition on the human race?"

The Philosopher nonplussed. (Periodical Work, 1802.)

"AN American Philosopher, who professedly acknowledged the divine authenticity of the books of Moses, yet, to support a favourite hypothesis, ascribed all the miracles which he has recorded to the mere agency of second causes. Descanting, whilst on a passage from New-Haven to New-York, on his favourite theme, he was mildly accosted by a lady in the following words: 'Sir, if your reasoning be just, how do you account for the bush that Moses saw, which burned with fire?' The Philosopher quickly replied, 'That, Madam, was a phenomenon consistent with the principles of philosophy. Moses was then on the side of a mountain: subterraneous fire often breaks out on the sides of moun-

tains; and such was the fire in the bush, which Moses saw.' The lady, superior to the sophistry of the Philosopher, replied, 'Subterraneous fires consume. But, Sir, the fire which Moses saw consumed not the bush; for Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.'—The passengers shouted the lady's victory."

A HINT FOR CHRISTIANS.

(PERIODICAL WORK, 1802.)

"AN atheist being one day asked how he could quiet his conscience in so desperate a state, replied, 'I am equally astonished, that, believing the Christian religion to be true, you can quiet your conscience in living so much like the world:—did I believe what you profess, I should think no care, no diligence, no zeal, sufficient.'"

ADDRESS TO MEMBERS

OF

CHRISTIAN CHURCHES,

Who, by occasionally absenting themselves from the Lord's-table, protest in this indirect Manner against something in the Church at which they have taken Offence.

UNDER whose authority did you act, when you first partook of this solemn ordinance? Was it not in obedience to the express command of Christ to his disciples, quoted by Paul, 1 Cor. xi. 25, 26. "Do this in remembrance of me?" Is this command to be trifled with; or is obedience thereto to be superseded by any consideration, inferior to the authority of him who ordained it? Are you at liberty thus to aban-

don your post, after you have solemnly given yourself up, first to the Lord, and then to his church, and after you have brought yourself under the obligation of a voluntary engagement, more sacred and binding than any civil or political contract that mortals can make; viz. to be the Lord's, and to walk before him in all his commandments, through your future days?

Perhaps something has been decided at a church-meeting in a manner contrary to your opinion, or some person has offended you, or you entertain a doubt of the personal piety of some member, &c. But must not, in the very nature of things, the majority of the church decide on all questions that come before them; and ought not the minority to submit? If the judgment of the majority should have been wrong, is it not sufficient that you have voted agreeably to your opinion, in a peaceable and respectful manner, thereby discharging your conscience, and acquitting yourself like an honest man? If a church is so corrupt as evidently to be no longer a part of the body of Christ, it is your duty to withdraw yourself entirely from its communion: in that case entire separation is necessary. But partial withdrawing is never lawful, whatever superiority of principle or of character you may lay claim to. Dost thou think, O thou child of arrogance and delusion, that thy unhallowed conduct will be approved of by Him who commands us to exercise mutual charity, forbearance, patience, meekness, and self-diffidence; and who exhorts every one to esteem his brother better than himself? The case of the Corinthian church is a standing lesson of instruction; there were

in it disorders of a very high class, yet the apostle did not unchurch them, nor require members to quit them, but solemnly required a reformation of what was wrong; and he lived to see a happy improvement in their general condition.

You seem to think of nothing so much as your own peculiarities. You regard not what evil your unholy and capricious example may do, in confirming some in their disobedience, and in weakening the attachment and fidelity of others, to the house of God, and the ordinances of Jesus Christ. You care not what a stumbling block it may lay before others, and what a general ill impression your conduct may make. But this is not all: it also lowers you not a little in the estimation of the best friends of Christ, and of his church, and thereby separates your talents, your influence, and your countenance from the body.

If no means can reclaim you, Christian discipline will be absolutely necessary. If you persevere in your present conduct, you must be separated from the visible church of Christ. In that case, having first rendered yourselves undesirable members of it, you will be rather lost than missed. The church of Christ may lament your departure, but the Great Head of it needs not your assistance. His church existed before you joined it, and will continue to exist when your very name is forgotten.

Let the faithful members of the church of Christ cleave together, and while they maintain the inviolable authority of the Saviour, pity and pray for those who seem never to have understood the nature and extent of their religious vows.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXI.

THE METALS.

The Great First Cause has every where enriched His boundless works. Not e'en the lowly earth. On which we mortals tread so thoughtlessly, Is suffered to remain inert: but works Its destined task; and silently prepares Its treasures vast of countless minerals. Nor least of these the deep metallic ore Asks and deserves attentive, grateful heed.

IN this essay it is merely intended to *introduce* this important class of bodies to the notice of the youthful reader, reserving, as future subjects of consideration, the peculiar properties of some of the most considerable among them.

It is no inconsiderable indication of human depravity, that, amid the variety of wonderful objects which present themselves as subjects of rational enquiry, it should so seldom happen that the conversation of the domestic circle is interesting, or the communications of the invited party profitable. As we know that "out of the abundance of the heart the mouth speaketh," it is to be inferred that the perfections of the glorious Creator are but seldom matter of meditation, and that although we cannot look in any direction, even in our own apartments, without being presented with evidences of the divine goodness, we have been so little instructed in the art, and are so unaccustomed to the exercise of elevating our thoughts to the Great First Cause, through the medium of his works, that it is as though the various substances out of which our conveniences are formed, were not the result of infinite power and skill; so absorbed are we in temporal considerations, that, although we expatiate readily and gratefully on the skill of those artists who fabricate our utensils, we seldom stop to notice or admire the matchless

wisdom and power of Him, who created the very materials in all their endless variety, and gave even the artist his skill. To no class of substances are these remarks more applicable than to the various metals with which we are now acquainted, which, not only contribute so largely to our comfort, but have been the principal means of those discoveries, inventions, and improvements that are the admiration of our age.

There is not a single subject about which the human mind can be exercised, but must soon convince the humble inquirer of his ignorance and the weakness of his powers. Of the origin of the little knowledge we possess of this class of substances we know nothing with certainty;—whether it pleased the Almighty originally to reveal any thing of their nature and uses to our first parents, or whether he left them to be discovered by what, in the imperfection of human thought and language, is called accident. It is highly probable that many of them were known to Adam himself: and certain it is, that the uses of several were known at a very early period; for Moses informs us, that Tubalcain, one of Lamech's sons, "was an instructor of every artificer in brass and iron." Gen. iv. 22.

The ancients appear to have been acquainted with only seven of the metals; gold, silver, mercury, copper, iron, tin, and lead. As the first of these was considered the most valuable, the alchemists, who had learned enough of chemistry to produce changes in many substances, hoped ardently, and searched diligently, to discover some method of converting the other metals into gold: their labours, however, were as vain as those of the profane Paracelsus, one of the last of the alchemists, who professed to have accomplished the object of his anxiety, which was to find a preservative

from death, but dying himself in 1534, after a very intemperate life, at the early age of forty-one; added another to the numerous examples of the folly and madness of infidelity.

Notwithstanding this early acquaintance with some of the metals, it is surprising that it remained for the chemists of the present age, particularly Sir H. Davy, not only to correct and enlarge our information of those already known, but also to add so many to the catalogue; for there are now reckoned thirty-eight, which are classified according to their affinity for oxygen, with which they all more or less combine. The general characteristics of the metals, to use the words of an able modern chemist, are "hardness, tenacity, lustre, opacity, fusibility, malleability, and ductility;" although it is not necessary that a body should possess all these qualities to entitle it to this denomination.

The avaricious and thoughtless may have occasionally regretted that it should require so much pains and labour to procure gold, silver, and copper. But the reflecting mind perceives the wisdom and mercy of the great Creator in depositing them in the bowels of the earth; not merely as it affords employment to man, but as it leaves the surface of the earth, the far greater part of which they must have otherwise occupied, for the important and delightful process of vegetation.

The internal parts of the earth, as we had occasion to remark in our last essay, do not consist of one uniform substance, but of various strata of substances, differing both in their appearance and qualities, as well as in their depth and solidity. Innumerable cracks and fissures, called by the miners *lodes*, occur in these strata; and it is in these veins that the metallic ore is found. It is frequently difficult to discover these veins, nor will they always pay for working when they are found.

Metals abound most in mountainous districts: hence the counties of Devon and Cornwall are in these respects distinguished in this country. Mining is considered to have been of early origin in Britain, and

the first inducement to trade with this island; and probably proved a very principal temptation to the frequent visits of the Roman conquerors. From the tools of oak that have been found in ancient tin mines, it is thought that tin works must have been carried on here long before iron was found in any abundance in England.

From the situation, as just described, in which the metals are generally found, it is less surprising that they should seldom occur in a state of *purity*. They are ordinarily met with in a state of *combination* with other metals, with sulphur, or oxygen, or with acids; and various means are employed for their purification: fire, however, is always employed in extensive operations. Solution in acids, which was first adopted by Bergman, is more simple and satisfactory. It is chiefly owing to the improvements in the art of analyzing minerals, that we have become acquainted with the new metals, the further notice of which we must for the present defer.

May the youthful reader early acquire the habit of "looking through nature up to nature's God."

N. N.

THE LATE EARTHQUAKE.

THE district of Cutch, which was visited by the late dreadful earthquake, lies between 23° and 24° N. and 69° and 71° E. It is bounded N. by the desert of Ajmere, W. by Gujerat, S. by the gulf of Cutch, and W. by Sind, which lies between it and Persia. Boogebogue, its capital, which was totally destroyed, and in which above 2000 persons perished, lies 1200 miles W. of Calcutta, and 270 N.W. of Surat. Almost all its other towns have either been destroyed, or have greatly suffered. When we behold the calamities of other countries, may we not say that our own happy country is "a land which the Lord our God careth for; and that the eyes of the Lord our God are always upon it, from the beginning of the year even unto the end of the year?"

V.

Obituary.

MR. ROBERT BEILBY.

MR. R. BEILBY was born July 11, 1741, at Bridlington-quay, in Yorkshire. His father, Mr. Charles Beilby, was a master mariner, and unhappily found a watery grave when on a voyage to London, after he had been married only four years, leaving this his only son, two years and a half old, and one daughter half a year old. Mrs. Beilby, who, by this solemn providence, was bereaved of an affectionate husband, bowed to the Divine will with Christian resignation, and laboured to train up her children in the fear of the Lord. For this important work she was well qualified, having had a pious education herself, and having the holy example of Mr. George Nesfield her father, constantly before her. Mr. Nesfield had long been a useful member, and a deacon, of the Baptist church at Bridlington, and honourably supported the Christian character. Mrs. Beilby also, prior to her marriage, had become a member of the same Christian society. Mr. Beilby, whilst an infant, was removed to the house of this his maternal grandfather. His aunt, Mrs. Hannah Nesfield, who was afterwards married to the Rev. John Oulton, M.A. Baptist Minister at Rawdon, watched over him with pious care, and retained the warmest affection for him through life. In his youth he was preserved from many of the follies and dangerous pursuits into which others have fallen, who have been educated merely to act a part in this life, and obtain a portion of its perishable enjoyments. He was early accustomed to read the scriptures, to reverence the Lord's-day, to attend the house of God, to avoid the company of wicked children, and to select for his companions those of a virtuous character. Hence being "trained up in the way he

should go, when he was old he did not depart from it." By what means he was converted to God does not appear, but there is no doubt that his heart was changed by divine grace at an early period; and those early fruits of piety which appeared in him, and in his yet surviving sister, made his mother's heart rejoice, and led her to observe, "that she believed the Lord had blessed her with two such children as few parents had." Sometimes the Holy Spirit awakens the soul as by a peal of thunder, and at other times his influence descends as the gentle dew; so we believe it was in his youth with our venerable friend: "The Sun of Righteousness arose upon him with healing in his wings, as a morning without clouds, and shone brighter and brighter until the perfect day."

In the 25th year of his age he made a public profession of his faith in the Redeemer, and was baptized, and added to the church at Bridlington, April 20, 1766. "Being now buried with his Lord by baptism into death, like as Christ was raised from the dead by the glory of his Father, even so also he walked in newness of life."—He received the Lord Jesus Christ as his Legislator, Pattern, and Saviour, and he grew up as a flourishing plant in the courts of the Lord's house, bringing forth fruit even to old age. His religious sentiments were strictly Calvinistic; but with him the doctrines of grace were not matters of mere speculation, nor the simple belief of them associated with malevolence and evil passions; they produced humility, compassion, righteousness, and charity.

After he had continued a few years in the church, he was unanimously chosen a deacon. His qualifications for the due discharge of this office were such as have been excelled by few. He was a fair

copy of the apostle's description of a deacon, 1 Tim. iii. 8. He was "grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." He was an eminent example in his attendance on the ordinances of the gospel. Waiting upon God in his own house afforded him gladness of heart: his language was, "I have loved the habitation of thine house, the place where thine honour dwelleth." The writer of this memoir can witness, that for the last twenty-three years, he never knew him absent from his post, either on the Lord's days, or on other appointed seasons, at lectures and prayer-meetings, except detained by illness, or necessarily from home. He often lamented the coldness of those, who for very light and trifling reasons, would excuse themselves from going to the house of God; and was much affected to see how much such persons appeared to prefer the vanities of this world to the provisions of Zion, and to labour more for the bread that perisheth than for that which endureth to everlasting life.

Gravity was so strongly impressed upon his countenance, that a stranger might have concluded at the first interview, that he was naturally morose and austere; whereas his temper was mild and placid to a high degree. He cultivated a spirit of peace through the whole of his Christian profession, labouring as far as possible "to live peaceably with all men." The law of kindness was on his lips, and anger seldom kindled in his bosom. The church, his own family, and the neighbourhood around him, felt the sweet influence of his kind and gentle spirit, and most affectionate manners. His habits and way of life were simple, and truly patriarchal. Though Divine Providence smiled upon his worldly concerns, and blessed him with abundance of this world's goods, yet he despised the gaieties of life, and beheld with contempt those trifling toys which too frequently engage the attention

of others. It was manifest that his treasure was in heaven, and his heart set upon true riches.

It is the lot of but few to be held in high estimation by all; but such were the fidelity and probity of Mr. Beilby's conversation, that he escaped the breath of calumny, and was universally spoken of with the highest regard. His life was truly an epistle of Jesus Christ, known and read by all around. By his liberal contributions he was the chief support of the ministry of the word where he attended: but his liberality did not terminate there; the Missionary Society, the Baptist Academy at Bradford, and other institutions, shared in his munificence.

In April, 1794, Mr. Beilby married Miss Sarah Stockell, daughter of the late Mr. W. Stockell, a worthy member of the same church with himself. But this union was of short duration, for he was called to follow Mrs. Beilby to the grave in January, 1796.

Our venerable friend was spared, however, in peace and health, till the month of May, 1810, when he was seized by a paralytic stroke, which, for many years, nearly deprived him of the use of one side; but he retained the powers of his mind to the last. His long illness he bore with Christian patience. For the first eight years and a half he was led to the house of God, but about a month before his death he became subject to very severe pains. His pastor one day reminding him of his afflictions, he replied, "Blessed be the Lord who has given me patience to endure them." At another time, being asked of his hope of a better world, he said, "I come to Jesus as a poor sinner." About a week before his departure, he desired his pastor to preach the Lord's-day after his funeral, from John vi. 37. "Him that cometh unto me I will in no wise cast out;" but added, "Say but little about me." On August 10, 1819, he fell asleep in the faith of the Redeemer. "Mark the perfect man, and behold the upright: for the end of that man is peace."

Bridlington. R. H.

Review.

The Christian Ministry an Office of Labour. A Sermon, preached in Broadmead, Bristol, at the Annual Meeting of the Bristol Education Society, August 5, 1818. By Thomas Crisp.

To object to academies in which pious young men, possessing appropriate talents, enjoy leisure, receive instructions, store their minds with useful knowledge, acquire a habit of severe attention, and are profited by discipline and the example of prudent and pious tutors, is not very wise; nor do the reasons usually given in support of those objections in the least lessen our surprise at the existence and magnitude of such an error in judgment. It is said that some of our young men are conceited and pedantic—that they are rather fine gentlemen than laborious ministers—that they are too often deficient in personal religion and in evangelical savour—and the whole is finished by denominating them men-made ministers, as if the academical economy included no means to be employed in order to ascertain the piety and qualifications of all who are admitted to be students. A child might perceive that all this is arguing from the general folly and wickedness of human nature, which refuses or abuses what is intended and adapted to produce the greatest good, against institutions of wisdom, benevolence, and religion. Such judgment is quite as sapient as his who blames the rules and labours of one who has admirably managed a fine piece of garden-ground, because the crops have greatly failed, when that disappointment of expectation was alone owing to frosts, or tempests, or drought, or something quite foreign from the proceedings of him who is loaded with these senseless censures.

We admit that some students, who have enjoyed the advantages

of our seminaries, have deserved all that has been above stated: but have not conceit, disgusting self-complacency, lamentable deficiency in gospel sentiments, and destitution of personal religion, appeared in men who have assumed the ministerial character, without having been shaded by the bower which has been so ignorantly deemed pernicious? The truth is, academies are good, but human nature is not so: and no institution in this sinful world, has been uniformly successful in effecting good; nor will any wise man expect things to be otherwise, till our race is, generally, more improved. If there be religion in the heart, good capacity, health, and a disposition to be laboriously attentive to the claims of duty, an institution in which a prudent, pious, learned, and diligent tutor presides—in which the studies to be pursued, and the instructions to be received, are fitted to effect a due preparation for the sacred duties of the Christian preacher and pastor—and in which there is a good collection of useful books, and opportunity to read them, deserves the patronage of man, and is possessed of the approbation of God. Let none, on any account, be admitted into our theological seminaries of doubtful piety, capacity, or health: let them be dismissed if they have imbibed heterodox opinions, or contracted indolent habits, and persist after warning and a reasonable time has been allowed for amendment, and the establishments which we defend, will be highly advantageous to the church of God.

As this is our deliberate opinion of theological seminaries among dissenters, the perusal of the sermon before us afforded us considerable pleasure. It is the production of a minister of Jesus Christ, who enjoyed, in former years, the high advan-

tages of academical instruction; and as he is, on that account, the better qualified to speak on the subject of its utility, so he has, in this discourse, with much seriousness of mind and manly frankness, admitted both the partial abuse and the general usefulness of such a course: and, indeed, it is worthy of remark, that those who object to it have never received its benefits, while the most learned, pious, and useful minister of the gospel, of every church, and of every age and clime, who have been blessed with a learned education, have most highly appreciated the importance of it, and of the seminaries in which it was obtained.

The text selected for this sermon, is in 1 Cor. iii. 9, and it is proposed, by Mr. Crisp, first, to illustrate the peculiar view which is here given of the ministerial office; and, secondly, to show the influence which this view of the ministry ought to have on students, and ministers, and hearers. We must not be considered as using the mere commonplace language of a friendly reviewer when we say, that the preacher has copiously and accurately, with much piety and affection, illustrated and applied these general topics.

The style of the discourse is neat, perspicuous, and manly, without any of that little finery which only serves to render the performance disgusting, and for the mere sake of which the preacher, too often, delivers his sermon. All those who dispense, and every one who hears, the gospel, cannot, from an attentive perusal of what is here written, fail of receiving much advantage, if their hearts be rightly disposed.

Immanuel's Crown; or, The Divinity of Christ demonstrated. By the Rev. R. Newman, Faversham, Kent. 102 pages. Boards. 2s. 6d.

THE Divinity of Christ is here proved from his *divine names*; his *divine perfections*; his *works*; his *worship*; his *sacrifice*; and *scripture testimonies*. Then follow, the *influence* of this doctrine, the *opinion of eminent writers*, and *answers to*

objections. We unite with the author in hoping, that "this simple, though well-meant performance may, under a Divine blessing, lead some sinner to an acknowledgment of the truth, and reclaim others who have wandered wide into the devious paths of error." This book would have appeared to *far greater advantage*, if the author had intrusted to some judicious friend the revision of the manuscript, and the superintendence of the press. If a very little trouble of this kind had been taken with it, it would have been in our power to recommend it in a more unqualified manner to our readers.

Hints on the Duties and Privileges of Church Fellowship, addressed to Candidates for Communion, and the Junior Members of Dissenting Churches. By J. Edwards, Minister of the Gospel, Wild-street, London. Second Edition, enlarged. 24mo. 110 pages.

IN our review of the first edition of this instructive little book, which was divided into Personal Piety—Positive Institutions—The Nature of a Christian Church—the Duties and Privileges of Church Members—Punctuality—Circumspection—and Brotherly Love, we recommended it as well deserving the attention of young Christians, and especially of those who are about to unite in fellowship with the church of Christ.

The present edition contains two additional chapters, viz. On the Appropriate Work of a Deacon—and, On the Reasons of Dissent. These meet with our approbation equally with the former. We learn with pleasure that the author has been repeatedly solicited from various quarters to enlarge his plan, and shall be glad to find that he attends to the recommendation.

In the mean time, we repeat that this is a useful work, containing much valuable information and advice in a small compass.

We are unwilling to omit this opportunity of saying, that no small part of the usefulness of a minister depends, under God, upon the as-

assistance which he receives from the deacons of the church. In this point of view, it is their duty, 1. to be labourers together with him; and, 2. by their kind, affectionate, and respectful behaviour towards him, and manner of speaking of him at all times, and especially in their families, which we also recommend to all Christian heads of families, to secure and increase that veneration of the younger part of the congregation for this person and labours, which is essential to his usefulness. On the same account we equally recommend to the younger part of our brethren in the ministry, in addition to the advice quoted by the author, p. 91, from Dr. Collyer's Charge to Mr. Raffles, not to let any man despise their youth, but to attend to the exhortation of the apostle Paul to Timothy, as paraphrased by the excellent Dr. Doddridge, "Let thy whole behaviour command a reverence to it, while others see that, young as thou art in years, thou art old in wisdom, piety, and universal goodness. *Be thou therefore an example to all the faithful, in prudent and useful speech, in a grave, steady, and consistent conversation, in unbounded love, in a candid yet zealous spirit, in uniform and incorruptible fidelity, and in unspotted purity, by which all suspicion of evil shall be avoided, and even all occasion of apology superseded.*"

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An Answer to the Question, "What are the distinguishing Tenets of the Baptists?"

THIS Tract, which contains only eight pages, is well adapted for general circulation. We copy the commencing paragraph.

"It is rather singular, after so much has been published by the Baptists in England, for upwards of two hundred years, that so many persons are totally unacquainted with their distinguishing principles. A Baptist Minister was lately asked by a person of exalted rank, *Why is it that you do not baptize persons until they are twenty-one years of age?* This Nobleman was informed, that the age of a person was of no consideration with the Baptists, it giving them no concern whether he was a child, or a person of grey hairs, provided he gave evidence

of being a genuine believer in the Lord Jesus Christ.

"When the late Rev. Claudius Buchanan was conversing with the Bishop of the Syrian churches, respecting the churches in England who had separated from the church of Rome, the Doctor says, 'This led to the mention of the different sects. Those who most interested him were the Quakers and BAPTISTS. *He said, it was an imposing idea to WASH THE BODY WITH WATER TO BEGIN A NEW LIFE.* He asked, *whether they were baptized again every time they relapsed into sin, and known apostasy.*' He might have been informed, perhaps he was, that the Baptists strictly adopt the principle of 'ONE BAPTISM,' and therefore contend, if a person has been immersed in water, in the name of the Holy Trinity, on a credible profession of repentance and faith, that it is never to be repeated; even should the person afterwards declare that at the time of his baptism he was not a real, though a professed, believer in the Lord Jesus Christ."

The following note is subjoined, which contains some curious facts.

"In the year 1813, the writer asked the author of the *Researches*, (Dr. Buchanan,) in relation to the above statement, 'Whether the Bishop's surprise arose from being told of the immersion practised by the English Baptists?' He at the same time reminded the Doctor of what the Rev. Dr. Wall had said in his *History of Infant Baptism*, (Part II. Chap. ix. p. 463,) '*All those countries in which the usurped power of the Pope is, or has formerly been owned, have LEFT OFF dipping in the font; but all other countries in the world, which never regarded his authority, DO STILL USE IT.*' The writer added, 'Now, Sir, if sprinkling has obtained among the Syrian churches, seeing they have never been subject to the usurped power of the Pope, the fact stated by Dr. Wall will be contradicted, and I candidly acknowledge that I shall be at a loss to account for its existence.' The Doctor replied, 'The fonts are quite large enough for immersion;' intimating, as the writer understood him, that they still used the primitive rite, and had not, like the national churches in Europe, LEFT IT OFF. This conclusion is confirmed by what is said in the *Researches*, (see letter dated Candehad, 25th Nov.) in which the Doctor says, 'We next had some conversation concerning forms of worship; whether Christ intended that

his church should have the same form under the burning line, and in a country of frost and snow?" To what other 'forms of worship' than immersion and sprinkling could this possibly refer? The letter from which this conversation is quoted, may be found in the first nine editions of the *Ecclesiastical Researches*; the tenth, edited by Dr. Buchanan, about a year before his death, does not contain it; nor the eleventh, which has been lately printed from it."

"For the information of those persons who cannot procure larger works, the following statement is extracted from an excellent work, entitled, *ADAMS'S VIEW OF RELIGIONS*.

"**'BAPTISTS, or ANTIPÆDO-BAPTISTS.**—This denomination of Christians is distinguished from others by their opinions respecting the mode and subjects of baptism.

"Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion. Such they insist is the meaning of βαπτίζω; so that a command to baptize is a command to immerse. Thus, they say, it was understood by those who first administered it. John the Baptist, and the Apostles of Christ, administered it in Jordan, and other rivers and places where there was much water. Matt. iii. 13—17. John iii. 23. Both the administrators and the subjects are described as going down into, and coming up again out of the water. Matt. iii. 16. Acts viii. 36—39. And the baptized are said to be buried in baptism, and to be raised again; Rom. vi. 3—5. Col. ii. 12; which language could not, they suppose, be properly adopted on supposition of the ordinance being administered in any other manner than by immersion. Thus, they affirm, it was administered in the primitive church; thus it is now administered in the Russian and Greek churches; and thus it is at this day directed to be administered in the church of England, to all who are thought capable of submitting to it in this manner.

"With regard to the subjects of baptism, the Baptists say that it ought not to be administered to children or infants at all; nor to grown-up persons in general; but to adults who profess repentance for sin, and faith in Christ, and to them only. Our Saviour's commission to his apostles, by which Christian baptism was instituted, is to go and teach all nations, baptizing them; that is, say they, not to baptize all they meet with, but first to instruct them; and whoever receives the instruction, him to

baptize in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 18—20. This construction of the commission, they contend, is confirmed by the different words in which another Evangelist expresses it: Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved. Mark xvi. 16. To such persons, and to such only, they say, baptism was administered by the apostles, and the immediate disciples of Christ; for they are described as repenting of their sins, as believing in Christ, and as having gladly received the word; and without these qualifications, Peter acquaints those who were converted by his sermon, that he could not have admitted them to baptism. Acts ii. 38—41. Philip holds the same language in his discourse with the eunuch; Acts viii. 36—39; and Paul treats Lydia, the jailor, and others, in the same manner. Acts x. xvi. xviii. Without these qualifications, Christians in general think it wrong to admit persons to the Lord's Supper; and for the same reasons, without these qualifications, at least a [credible] profession of them, the Baptists think it wrong to admit any to baptism.

"They farther insist, that all positive institutions depend entirely upon the will and declaration of the institutor; and that therefore, reasoning by analogy from previous abrogated rites is to be rejected, and the express commands of Christ respecting the mode and subjects of baptism ought to be our only rule.

"The Baptists in England form one of the three denominations of Protestant Dissenters. They separate from the establishment for the same reasons as their brethren of the other denominations do, with whom they are united, and from additional motives, derived from their particular tenets concerning baptism. The constitution of their churches, and their modes of worship, are Congregational, or Independent; in the exercise of which they are protected, in common with all other Dissenters, by the Act of Toleration. Before this they were liable to pains and penalties, as non-conformists, and often for their peculiar sentiments as Baptists. A proclamation was issued out against them, and some of them were burnt in Smithfield in 1538. They bore a considerable share in the persecutions of the seventeenth and preceding centuries, and it should seem in those of some centuries before; for there were several among the Lollards and Wickliffites who disapproved of infant-baptism. There were many of this per-

suasion among the Protestants and Reformers abroad. In Holland, Germany, and the North, they went by the names of *Anabaptists*,* and *Mennonites*; and in Piedmont, and the South, they were found among the *Albigenses* and *Waldenses*.

“ ‘To those who make their history as a denomination to have originated in the turbulent excesses of *Munster*, they answer, If it were so, it is no disgrace to our principles, unless they could be proved to favour such excesses; nor to those who hold them, unless they are guilty of the same things: but they deny that it is so; for that the disturbances did not originate with the people called *Anabaptists*, (or *Mennonites*;) that those who bore this name (who were guilty of those excesses,) practised sprinkling: and that *Antipædobaptism* was known many centuries before they existed.

“ ‘The Baptists subsist under two denominations, viz. the *Particular*, or Calvinistical; and the *General*, or Arminian. The former is by far the most numerous. Some of each denomination allow of mixed communion with *Pædobaptists*; others disallow it:† and some few of them observe the seventh day of the week as the sabbath, apprehending the law that enjoined it, not to have been repealed by Christ, or his apostles.

“ ‘A considerable number of the *General Baptists* have gone into *Socinianism*, or *Arianism*, on account of which, several of their ministers and churches, who disapprove of those principles, have, within the last forty years [1805] formed themselves into a distinct connection, called, *THE NEW CONNECTION*.’

“ ‘The Baptists in *America*, and in the *East* and *West Indies*, are chiefly *Calvinists*, and hold occasional fellowship with the *Particular Baptist* churches in Eng-

land. Those in *Scotland*, having imbibed a considerable part of the principles of Messrs. *Glas* and *Sandeman*, have no communion with the others. When the English Baptists engaged in a Mission to the East, however, they liberally contributed towards it, especially to the translation of the scriptures into the *Bengalee* language.’

“ Since the above article was written, the Baptists have very much increased in both the *Indies*; and the Missionaries, principally at *Serampore*, have translated the scriptures, either in whole or in part, into more than fifty of the languages and dialects of *India*. Some new churches of *Particular Baptists* have been formed in *Scotland*; and in *America* they are increased to a multitude of people. As long since as 1815, the estimate was 111 associations, 2633 churches, 2142 ministers, 204,185 members. It was supposed that the number of those who considered themselves as belonging to the Baptists, though not baptized, were 1,433,915: these, added to the communicants, made 1,638,760, which was more than one-fifth part of the whole population of the *United States* and territories.*

“ Within the last six years the Baptists have increased in *Ireland*. The Baptist Irish Society employs six Itinerant Ministers, and seven Itinerant Readers of the *Irish Scriptures*; they have about eighty schools, principally for teaching the native *Irish* language, containing upwards of six thousand children. The Baptist Missionaries in the *East Indies* have more than eight thousand in their native schools.”

The Horrid Effects of Deism, contrasted with the glorious Realities of Christianity: containing the awful Death of several Deists, and the Joyful End of [several] Believers in Jesus. Second Edition; designed for the Use of Sunday Schools. Whittemore.

THE compiler of this excellent little tract has made good use of “*Simpson’s Plea for Religion*,” and other works, which contain well-attested statements of the deaths of Infidels and Christians. The anecdote

* “For several years in England they were called *Anabaptists*, because their opponents charged them with repeating baptism. As however they consider infant-baptism as a mere nullity, they disclaim this term as unjust and reproachful. There are not any now, except those who are very ignorant or bigotted, that call them by this name.”

† “This part of the description is not exactly correct. There are none of the *General Baptist Churches* that admit of mixed communion: there are a few of the *Particular Baptists* who do; and others who admit of open communion; but the far greater number of the Baptist churches admit no persons to the Lord’s Table unless they have been baptized.”

* “*Benedict’s History of America*, Vol. II. p. 553.”

dotes are admirably adapted to impress the minds of children, and the reflections drawn from them are appropriate and well expressed. The Editor has our best thanks for the promptitude with which he has, in several instances, seized occasions for the purpose of providing suitable little books for our Sunday-Schools.

LITERARY INTELLIGENCE.

Just Published.

Village Sermons, Volume the Eighth and last; including short Prayers, adapted to all the Sermons in the eight Volumes. By George Burder.

The Evil and Danger of neglecting the Souls of Men; a Sermon by Dr. Doddridge; republished by Mr. Burder.

England's Memorial; being the Substance of a Sermon preached at Grove Chapel, Camberwell, November 5, 1819, on the Spirit of Popery, and the Crying Sins of the present Time. By the Rev. Joseph Irons.

An Essay on the Truth and Inspiration of the Holy Scriptures. By the late Rev. Dr. Taylor.

Posthumous Sermons. By John Owen, D. D. formerly Vice-Chancellor of Oxford. From the original Edition by John Thomas Dobney.

Two Volumes of Essays, entitled, The Religion of Mankind. By Robert Burnside, A. M.

A Funeral Sermon for the late Rev. Thomas Thomas. By the Rev. Dr. Newman, and the Oration at the Grave, by Thomas Griffin.

Jesse; or, the Beneficial Effects of Youthful Religion. By a Young Lady.

The History of the Young Sailor.

Nine Discourses on Prayer. By John Townsend, Minister of the Gospel, Jamaica-row, Bermondsey. Third Edit. 8vo.

The Inspiration of the Scriptures maintained and defended. A Sermon delivered at the Meeting-house in Deanstreet, Southwark. By J. M. Cramp.

A New Plan for Social and Domestic Worship. By the Rev. W. Smith, M. A. Author of the Domestic Altar, &c.

The Scripture Doctrine of the Name, Person, Office, and Glory of Christ. By a Layman. 8vo. Dedicated, with Permission, to W. Wilberforce, Esq.

Elements of a Plan for the Liquidation of the Public Debt, of the United Kingdom; being the Draught of a Declaration submitted to the Attention of the Landed, Funded, and every other Description of Proprietary of the United Kingdom. With an Introductory Discourse. By Richard Heathfield, Gent.

The Juvenile Poetical Moralist, being original Miscellaneous Poems, intended to assist the Youthful Mind in the Formation of Virtuous and Religious Principles.

In the Press.

A Seventh Volume of Beddome's Village Sermons, in 8vo. and 12mo.

The Domestic Minister's Assistant: a Course of Morning and Evening Prayer (for five Weeks) for the Use of Families; with Prayers for particular Occasions. By William Jay.

Memoirs of the Life of Miss Caroline Elizabeth Smelt, who died on the 21st of September, 1817, in the City of Augusta, Georgia, in the seventeenth year of her Age; by Moses Waddel, D.D.

Flavel's Fountain of Life; or Forty-two Discourses on the Essential and Mediatorial Glory of Christ: in Four Parts, 2s. and 3s. each; making one complete Volume in 12mo. or 8vo.—Also, Part I. of Flavel's Method of Grace; consisting of Thirty-five Discourses on the principal Doctrines of Christianity, making, when completed, Volume II. of the Works of this celebrated Author.

Two large Volumes, 8vo. with eighteen Etchings.—Sacred Biography, or Lives of all the principal Persons mentioned in Scripture; forming a connected History of the Old and New Testaments. By J. W. Morris.

The Insufficiency of Nature and Reason, and the Necessity of Revelation, to demonstrate the Existence and Perfections of the Deity. 12mo. By Mr. Andrew Horn.

A Volume of Meditations for every Day in the Year, by various Authors, (long since announced under the title of "Daily Bread.")

A Third Volume of the Rev. John Owen's History of the British and Foreign Bible Society. This Volume will bring the History down to the close of the Society's fifteenth Year.)

Intelligence, &c.

ASSOCIATIONS.

KENT AND SUSSEX.

REV. Wm. Broady, Moderator; Rev. John Rogers, Secretary, Tenterden, June 1, 1819, three P. M. Mr. Exall prayed. The letters were read. Mr. Broady concluded. Seven, Mr. Morris prayed, Mr. Tidd preached, (2 Cor. xii. 11.) Mr. Pewtress concluded. June 2, six. Messrs. Collyer, Packer, and Stace, prayed. Ten, 30. Mr. Giles (Eyethorne,) prayed. Mr. Giles (Chatham,) preached, (1 Cor. xiii. 13.) Mr. Shirley concluded. Three; Mr. Cramp (London,) prayed. Question discussed.—21 Churches. Increase of Members, 51.—The next Association will be held at Lessness-Heath, Erith, June 6, 7, 1820.

MIDLAND, EYESHAM, 1819.

REV. Mr. Butterworth's Chapel.—Whit-Tuesday, three. Mr. Birt began with prayer. Mr. Butterworth, Moderator. The letters were read, and the Moderator closed with prayer. Six, Mr. J. H. Hinton prayed. Mr. Page preached (1 Cor. xv. 29.) Mr. Butterworth concluded. Wednesday, Six. Messrs. Brinton, Hall, and Morgan, prayed. Half-past Ten, Mr. Poole prayed. Messrs. Morgan and Birt preached, (John vi. 37.—Phil. iv. 1.) Mr. Coles of Bourton closed. Evening. Mr. Thomas, Bromsgrove, prayed. Mr. Fry preached (1 John iii. 2.) and concluded.—The next Annual Meeting will be held at Cannon-street, Birmingham, May 30 and 31, 1820. Messrs. Page, Waters, and Trotman, will preach. Clear Increase of Members, 163.

WELSH BAPTIST ASSOCIATION, LONDON.

NOVEMBER 7, 1819.—Seven, A. M. there was a prayer-meeting as usual. —Met at Ten. William Davies of Haver-

fordwest prayed; William Rogers, Blayney Gyrnt, and J. Jones, New Town, preached, (Mark xii. 6, and Psalm l. 5.) Two. David Davies, Haverfordwest, prayed, and W. Davies and W. Rogers preached, (Eph. ii. 8, and John ix. 35.) Six. E. Evans prayed, and D. Davies and J. Jones preached, (Heb. xii. 1, John i. 14.) We had reason to say, it was good for us to be there.

The preceding Sabbath, E. Evans baptized in Mr. Timothy Thomas's meeting-house, and J. Jones preached on the occasion in Welsh and English, from Acts ii. 37—41. The Welsh who understood both languages, were greatly surprised, on account of his accurate knowledge of both; nor was he in the least disconcerted by changing from the one to the other.

November 21.—E. Evans baptized the second time in the same place, and W. Rogers preached on the occasion, from Acts viii. 35—38. We have reason to say concerning the Welsh cause among the Baptists, that the Lord maketh the barren woman to be a joyful mother of children. Praise ye the Lord.

MEETING-HOUSE RE-OPENED.

BURFORD, OXFORDSHIRE.

SEPTEMBER 14, 1819, was re-opened, after considerable enlargement, the Baptist Meeting-house, Burford, Oxfordshire. In the morning, the Rev. J. Hinton, (Oxford,) began by reading a portion of scripture, and offering up prayer and praise. Rev. Messrs. Thomas, (Oxford,) and Gray, (Chipping Norton,) preached, from Job xxiii. 3, 4, and Psalm lxxii. 15. In the evening, the Rev. Mr. Crook, Missionary Student, offered up prayer, and the Rev. Mr. Coles, (Bourton,) preached, from Zeph. ii. 1; "Gather yourselves together." Prayer and singing at usual intervals.

This house of God was built in 1804, and is now 41 feet by 28 feet, with one gallery.

The people to whom the word is preached are chiefly very poor, so that

though, with great economy, only £260 has been expended, yet the help of the lovers of Zion is greatly needed, and earnestly solicited.

NEW CHAPEL OPENED.

NEWCASTLE-UPON-TYNE.

ON Wednesday, September 22, 1819, a very neat and commodious chapel, 51 feet by 40½, with galleries, situated in New-court, Westgate-street, Newcastle, was opened for the use of the Baptist church and congregation, lately assembling at Carpenter's hall.

Morning Services.—Mr. Williamson of North Shields read the scriptures and prayed; Dr. Steadman of Bradford delivered an appropriate discourse, from Psalms xc. 17; and Mr. Jones, (Independent) of Monkwearmouth-shore, concluded with prayer.

In the evening, Mr. Winter of South Shields prayed; Dr. Steadman preached, from Acts xiii. 26; and Mr. Sample, the pastor of the church, concluded the services of a very interesting and memorable day in prayer.

A very pleasing prospect of raising another congregation in this populous and important town, presents itself; and it is hoped the friends of evangelical religion will unite with the immediate supporters of the interest, in praying for the effusions of that Holy Spirit, who alone can give to their exertions permanent success.

£36 7s. 6d. was collected toward defraying the debt remaining on the building, which has been completed for a sum not much exceeding £800.

NEW CHURCH FORMED.

BLACKWATER, NEAR BAGSHOT.

A NEAT place of worship, formerly in the occupation of the Wesleyan Methodists, having been re-opened, a congregation has been collected, and the ministry of the word has been owned to the conversion of some, through the labours of Mr. Burgwin.

June 15, 1819, a meeting was held in the above place, to witness the formation of a church of the Particular Baptist denomination.

In the forenoon, Mr. Coles of Onkingham stated the reasons for dissent, and

described the nature of a gospel church; Mr. William Shenston gave the right hand of fellowship to the friends, whose union was then recognized, and delivered a suitable address; Mr. Coles engaged in prayer; Mr. Upton preached, from 1 John iv. 10, 11.

In the afternoon, Mr. Shenston preached from Eccles. iii. 5, (former part;) Mr. Dawson of Staines, and Mr. Baily of Windsor, assisted in the devotional exercises of the day.

This place of worship is eligibly situated in a populous neighbourhood. It has been obtained on very reasonable terms; but as the congregation is poor, and the cause is in its infancy, the greatest part of the debt contracted by the purchase of the premises, repairs, &c. remains unliquidated. An appeal will, therefore, be shortly made to the religious public for pecuniary aid.

MISSIONARY MEETING

AT

BRAINTREE, ESSEX.

ON Tuesday, November 30, 1819, a meeting was held at the above place, as the most central situation in the county, on behalf of the Baptist Mission. Mr. Craigg, one of the Independent ministers in the town, kindly granted the use of his place of worship; the Baptist meeting-house being by far too small for the occasion. The congregations were large, and highly respectable: and the services as interesting as any we remember to have witnessed on any similar occasion.

The morning sermon was preached by our highly valued friend and brother Ward, of Serampore, from 1 John v. 19: "The whole world lieth in wickedness." Mr. Cox, of Hackney, offered the first prayer, and Mr. Craigg concluded.

During the afternoon it was proposed, resolved, and carried unanimously, that a letter should be immediately drawn up by brother Wilkinson, recommending the formation of an Auxiliary Baptist Missionary Society, which might embody the influence and the prayers of the whole denomination throughout the county in the cause of the Mission. This was accordingly done, and signed at the unanimous request of the meeting, and on their behalf, by brethren Ward, Cox, and Miller. The subject will be taken into consideration at a public meeting, as early as possible.

The evening service commenced at six o'clock. Mr. Wilkinson of Saffron Walden began in prayer; Mr. Cox preached, in his usually animated and impressive strain, from Col. i. 13; Mr. Carter, the other Independent minister in the town, concluded the service; Mr. Miller, of Braintree, gave out the hymns.

The sum collected at the doors was *sixty pounds*; and the effect produced upon the congregation such as was worthy of the great and noble cause which had brought them together.

W.

Saffron Walden, Dec. 7, 1819.

DISTRESS AT THE CAPE OF GOOD HOPE.

THE Committee of the London Association in Aid of the Moravian Missions, feel themselves compelled to lay before the public the following affecting facts.

The Settlement on the Witte Revier, (Cape of Good Hope,) was fixed upon in 1816, under the full concurrence of the Colonial Government, with the view, partly, of relieving their Settlement at Gnadenthal, which contains above 1400 Hottentots, from a redundancy of population. The Witte Revier falls into the Sunday River, near Algoa Bay. Three male and two female Missionaries arrived there in April, 1818, and with the help of some Hottentots, whose numbers soon increased to 155, the preparation of a temporary church and dwellings, corn-mill, smithy, gardens, and corn-fields, was soon effected, and the Settlement was making rapid advances; but the Caffre war broke out; a horde of savages lodged themselves in the glen near the infant Settlement; the Missionaries sustained three attacks, in which 600 head of cattle were driven off, and on April 14, nine Christian Hottentots were mutilated and murdered. The Missionaries thus describe their situation:—"All the nine men had families of small children, and some of their wives pregnant. The lamentations of the poor women and children pierced our hearts;—all our endeavours to soothe their grief were vain. The fathers were dead; their cattle were all stolen, and they were reduced to the greatest extremity, and we were not sure but that every moment an attack would be made upon us, to murder us also. Our Hottentots had lost all

courage. Countless were the sighs, tears, and prayers which we offered up to our God and Saviour, during three days of horror and anguish. There being no oxen left, we could not quit the place, on account of the aged and infirm, and the children; yet to stay was impossible, as our provisions were either destroyed or consumed, and to go out in quest of more was risking the further loss of life." They at length apprised the Landdrost of their dreadful situation, by whose kind exertions the congregation was withdrawn to Uitenhagen, and partial relief afforded them. All they had left behind, with the corn-fields and gardens, was utterly destroyed, first by the Caffres, and then by the elephants. The fugitives were in the greatest distress, attacked by fever, and in the utmost want of the necessaries of life, all provisions being excessively dear. In the midst of these accumulated sufferings, the faith and patience of the Missionaries remained unshaken. They write, "We have more reason to thank the Lord for his protection, than to complain: it might have been worse. He alone knows what still awaits us; but we trust in him to support us under all afflictions, and we feel it our duty to remain with our congregation, which, with us, hope to return to the Witte Revier when peace is restored."

The Committee of the London Association will only add, that considerable additional expense must attend the present state of the Witte Revier congregation, and (if they are permitted to return in safety) the rebuilding of the dwellings, &c. is what the funds of the Missions, already more than exhausted, cannot possibly meet, while, from recent sufferings on the Continent, the Brethren in Europe are incapable of furnishing the requisite relief, so that their only reliance must be placed on the generosity of a British Public, for the means of promoting the welfare of the heathen inhabitants of a British Colony.

They acknowledge with gratitude the following Contributions already received for the above object.

	£. s.	
Hon. and Right Rev. Lord Bishop of Durham	20	0
Right Hon. N. Vansittart, for General Fund	50	0
Right Hon. N. Vansittart, for Clothing for Witte Revier	20	0
J. Montgomery, Esq. Sheffield...	5	5
J. G. Barker, Esq. and Children	1	8
Thomas Platt, Esq.	10	10
Anonymous, by Mrs. Armstrong..	1	0

H. Wells, Esq. Nottingham.....	2	2
Mr. James Walker, Chester.....	1	0
Rev. H. Thos. Fell, Henley-on-Thames.....	20	0
Mr. Jones, Llanbedy.....	5	0

Donations in Clothing, old or new, will be thankfully accepted by Mr. H. C. Christian, 10, Strand. Subscriptions received for the London Association by the following Bankers, and if intended exclusively for the Witte Revier, it is requested they may be so specified. Messrs. Morland and Co. and Ransom and Co. Pall-mall; Sir P. Pole and Co. Bartholomew-lane; Stephenson and Co. 69, Lombard-street; also by Messrs. Ricketts and Co. Bristol; Tuffnell and Co. Bath; Glencross and Co. Plymouth; Sparkes and Co. Exeter; J. and B. Goodeve, Gosport; Hurley and Co. Lewes; Wig-ney and Co. Brighton; Haydons, Guildford; Mills and Co. Colchester; Gurneys and Co. Norwich, Lynn, and Halesworth; Barnards and Green, Bedford; Mansfield and Co. Leicester; Smith and Co. Derby; Attwoods and Co. Birmingham; Parker, and Co. Sheffield; Smith and Co. Lincoln; Smiths and Thompson, Hull; Jones and Co. Manchester; Reid and Co. Newcastle-upon-Tyne; Ramsay and Co. Edinburgh; and G. Latouche and Co. Dublin.

JOHN BULL, A. B. } Secretaries.
JOHN CLAYTON, Jun. }
16, Southampton-place, Euston-square,
11th November, 1819.

ON THE CONDITION OF THE INDUSTRIOUS CLASSES.

EVERY individual, more especially in a Society professing Christianity, it is believed, may hope for a candid reception of such views as may have impressed his mind as being connected with public utility. Our religion enjoins the precept to feed the hungry, and clothe the naked; and on this ground the present address is framed, while advocating the cause of so destitute a portion of our community as the industrious classes at present are acknowledged to be.

From the Reports of the Legislature, and Associations formed to alleviate such distress, it fully appears that the wages of labour are inadequate to support the labourer, whether in agricultural or manufacturing districts; consequently, that the poor-rates are resorted to in a measure to supply the deficiency. But it is well known, that the other portions of society

being also pressed on by such a multitude of burthens, renders economy so essential, that parish officers are, as it were, obliged often to check the almost due exercise of feeling, while employed in administering relief. On the other hand, where sickness incapacitates the poor man from exertion, magistrates have, in innumerable instances, directed an allowance, which in time of health was never realized. The stimulus to industrious effort being evidently withheld, and idleness, as it has been expressed, becoming a "better trade than the workshop, labourers have been very much tempted to idle habits—often degenerating even into dishonest members of society."

Independently of abuses which such a state of things naturally originates, and consequently producing an increasing reluctance to almsgiving, the well-intentioned, through the frequency of application, are under the necessity of confining their beneficence within bounds, which more comport with the abridged means occasioned by the times, than with sentiments of compassion. What louder call for action can Christians, even occupied as they now are in dispensing gospel truth to the world, be imagined to have, than such circumstances as these afford? We are commanded to do good to all. Here are our friendless, helpless, and debased fellow-subjects, universally subjected to our view—demanding our attention. Government, indeed, has been looked to for a redress of these evils; but Government has not hitherto successfully attacked them; and while engaged in so much avocation of other kinds, what should, if possible, be immediately effected, will, perhaps, not receive an adequate notice. But as we may rejoice that a mode of relief occurs, which is so universally available as the cultivation of land is acknowledged to be, let us hope that every one's attention will be directed to so interesting an object. In the additional culture of the soil, the most appropriate remedy for the evils we endure, as experience teaches us, is to be found. Surely, in a labour of love, in which all may participate, we may conclude that the services of all the religious public will be enlisted. The following results being obtained from the collation of a large mass of correspondence on this branch of political economy, may be relied on. They are extracted from a Report of an Association * applying itself

* Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates.

to the subject, with the countenance and assistance of a large body of intelligent and influential characters generally.

"First.—That an eminent means of improving the condition of the labouring class, and diminishing pauperism, would be to afford labouring poor small portions of land on easy terms.

"Secondly.—That this practice promotes industry, furnishes employment to the rising race, prevents a dependence on parish aid, is most favourable to morality, and prevents smaller offences tending to greater crimes.

"Thirdly.—That it has in some districts operated to the keeping down, in others almost to the utter extinction of poor-rates."

In the application of this remedy but little difficulty would occur, if every occupier of land, feeling it his interest and duty to arouse the dormant energies of our population in this approved channel, would apportion a small piece, at a low rent, to such labourers as live in his vicinity. Such would be found to be true patriots, since the stimulus afforded to the industrious poor by the possession of this means of improving his condition, would probably, at no distant period, secure to him an independence of circumstances and spirit. Hence, too, from being an abject oppressive burthen on the other classes, he would commence a career of benefit to those around him, being now become a consumer and a customer.

It may be proper to impress on all parishes, that the Legislature, in the last session passed an Act, by which each parish is authorized to take twenty acres of land for the purpose of employment and letting. Were this generally acted upon, it has been computed that some hundreds of thousands of our countrymen might be extricated from their debased condition as paupers, and reinstated in their wonted station in our British community.

It has long been a subject of complaint, that the present race are deprived of that accustomed and congenial diet, which in infancy is so invaluable—milk. But by this means, cows would be once again the assistants of our labouring poor, and pigs would follow in course. Thus should we witness much supply of food, from quarters in which its value, under existing circumstances of the times, cannot easily be appreciated.

Having now taken a brief view of the redress which applies to the agriculturist, in an especial manner; the object next to be adverted to is, the relief of large and populous places, in which the bulk of the unemployed population consists of manu-

facturers and artisans. The same means will here be found successful, as in the former class; but the mode of adopting it to their habits will vary. A parish in Kent has found its account in carrying on a farm in the parish occupation. Spade husbandry is here indispensable. But the use of the spade is of easy attainment by all our effective poor. And when the superior productiveness of land so cultivated is taken into the estimate, we have reason to rejoice that Providence proffers to us so prompt and efficacious a remedy for distresses not easily removable by other methods. Certainly the value of our waste lands will here be most distinctly seen. By the cultivation of our numerous wastes, millions of acres may be rendered available to the supply of the country's wants, with the least possible interference with existing occupations.

Yes, the grateful soil will repay us with interest for the labour bestowed; and especially, as in this case, the labour of the spade.

Having proceeded thus far, it would be most easy to enlarge both on the urgency of circumstances, and especially as the winter fast sets in, and the facility of a resource, which, while so much of despondence abounds, is of general application—almost within the compass of any religious society. To Christians I speak. To the mere worldly character, that the measure is one of the soundest policy might be adduced; but to the glory of God it should be sufficient that every professor of religion is referred.

B. W.

Camberwell, Nov. 18, 1819.

It is quite essential that the same management be afforded—viz. the small plot of land for the employment of leisure hours, to the labourer, whatever his former habits may have been, whether manufacturing or agricultural.

ORDINATIONS.

REV. J. REYNOLDS, at Isleham, Cambridgeshire.

Rev. — Rodway, at Grittleton, near Chippenham, Wilts.

The particulars of these two Ordinations were intended to be printed in our last number. But a press of other matter prevented it, and we fear they are lost. Should they either be found, or recommunicated, they shall be immediately inserted.

STEPNEY INSTITUTION.

WE inform our readers that the ANNUAL MEETING of the STEPNEY INSTITUTION will be held, (Providence permitting,) on Tuesday evening, January 11th, at the King's Head in the Poultry. The chair to be taken at six o'clock precisely.

SUMS

VOTED TO WIDOWS OF BAPTIST MINISTERS,

December 21, 1819.

	£	s.	d.
M. S.	6	0	0
M. D.	5	0	0
M. T.	5	0	0
H. T.	5	0	0
S. J.	6	0	0
Mrs. P.	6	0	0
A. P.	6	0	0
M. B.	6	0	0
Mrs. R.	6	0	0
Mrs. M.	6	0	0
E. J.	6	0	0
M. G.	6	0	0
E. B.	6	0	0
E. C.	6	0	0
M. R.	6	0	0
Mrs. N.	6	0	0
Mrs. T.	6	0	0
A. M.	6	0	0
S. L.	6	0	0
M. E.	5	0	0
E. H.	6	0	0

£122 0 0

BRITISH MISSIONARY REPORT.

* * THE Report of this Society was by mistake PREFIXED to the Number for December last. It was intended, as will appear from the Index, to be paged in with the work, the same as the Irish Chronicle and Missionary Herald.

During the months of July and August last, Messrs. S. of Southam, (Warwickshire,) and W. of Stepney, were employed in Itinerating, and visited about thirty villages adjacent to the former place. Not more than six or seven of these villages are favoured with a preached gospel, although the population

amounts to upwards of 10,000 souls. Among other attempts to introduce Sunday-schools and public worship, was one made at Bishop's Itchington, about four miles from Southam, where they have now about seventy children. It appeared to the Committee so important that one of their Missionaries should be stationed in this neighbourhood, that they have employed Mr. S. of S. for one year; and the following sums have been subscribed for that specific purpose,

	L.	s.	d.
J. B. Wilson, Esq.	10	10	0
Thomas Thompson, Esq.	10	10	0
A Friend at Islington	10	10	0
Ditto, at Hackney	10	10	0

RECENT DEATH.

DIED, on Friday, the 24th of December, George Bagster, Esq. of Pancras, aged 80 years. On the previous Tuesday afternoon, while standing before his fire, he suddenly fell, in a state of total insensibility. After about twelve hours, in consequence of being copiously bled, he recovered his senses, and for the next two days conversed with his mourning family intelligently and comfortably on the supports which he derived from the promises of the gospel. On Friday morning, after sleeping soundly for several hours, he had another attack, and instantly expired without a struggle. He had been a worthy Deacon of the church in Eagle-street for upwards of forty years, and a member for more than forty-five years.

Poetry.

ON DISCONTENT.

Seekest thou great things for thyself? Seek them not.

SHUN Discontent with mod'rate things,
A direful source whence mis'ry springs.
The men who constantly aspire
After a station somewhat higher,
True happiness will never find,
Nor fill with husks their restless mind.
They wound themselves, and all around,
In search of what can't thus be found.

Professors of the Christian name,
If you act so, 'tis sin, 'tis shame:
It stops the ear, and steals the heart,
Against the force of truth's keen dart;
It wounds afresh Christ's sacred name,
And puts him to an open shame.

TAPEINOR.

Irish Chronicle.



THE intelligence of the last month afforded the Committee the most gratifying pleasure, from the facts it contained of the silent but rapid spread of scriptural knowledge among the Roman Catholics of Connaught, principally by the labours of the Readers of the Irish Scriptures. The Rev. Josiah Wilson, of Ballina, the superintendent of the schools, continues to be heard at different places by large and respectable congregations: he has repeatedly and earnestly desired the Committee to send another Itinerant Minister into that part of the kingdom. The Committee are exceedingly affected with the serious and continued indisposition of their laborious and valued Itinerant, the Rev. Isaac M'Carthy, brought on, according to the opinions of physicians, by the fatigue he has endured, and the colds he has frequently taken from excessive rains, damp beds, &c. &c. They sincerely hope, and ardently pray, that he may be speedily restored to his useful scene of labour in the county of Westmeath, and those adjoining. The Committee were much encouraged at their last meeting to receive from a lady of Bristol, by the hands of the Rev. Dr. Ryland, the liberal donation of One Hundred Pounds, which they hereby most gratefully acknowledge.

An interesting Report has been lately printed, of a journey to Ireland, a few months since, by a very intelligent and respectable gentleman in London. The statement it contains, respecting teaching the Irish language, will convince our friends of the vast importance of that part of the labours of the Baptist Society. In the first Address published by that Society in 1814, the following paragraph occurs: "Let it, too, be recollected, that when they have obtained a knowledge of their own language, so as to taste the sweets of information by *reading*, they are furnished with a key by which they may unlock the treasures of wisdom, which are to be found in the English writings. The importance of understanding English they will be daily convinced of, by finding that it is the only language of commerce, citizenship, and promotion."* In confirmation of the correctness of this conjecture, Mr. S. says, "After all that has been said and written on the subject of teaching the Irish language, I found that in those districts where the Irish may be said to be vernacular, scarcely a parent is to be met with who will accept of education for his children in the Irish only. Whatever may be the attachment of those who are grown up, to their ancient language, so well aware are they of the impossibility of carrying on any business, or of their children getting forward in the world, without a knowledge of English, and so strong is their desire after this,—that it overcomes all their partiality to the Irish, as far as their children are concerned. And so anxious were they for this, that (as I was informed from undoubted authority) it is not uncommon for their parents to hang a small piece of wood about the child's neck, in which they cut a notch for every word of Irish spoken by them at home, and so send them to school, with orders to correct them for each offence.† With respect to the *adult* population, it is important that they should be taught to read the Irish, as they have not usually any desire to learn to read English; and their partiality to the old

* See Appendix to the First Report of the Baptist Irish Society, Page 27.

† When Mr. Christopher Anderson, and the Secretary, were passing through Connaught in the year 1814, they were told this very story by a school-master at Swineford. The impression it made upon their minds was, that to teach English *exclusively*, when the population were conversing daily in Irish, was a most absurd practice, as it tended to destroy all intercourse between the parents and their children. Since the Irish language has been first taught, the children have been enabled to become the daily instructors of their parents.

Irish character, as far as it is known, will induce, no doubt, many to learn to read in it."

From the above extracts it will appear, how admirably adapted the labours of the Itinerant Readers and Expounders of the Irish Testament, employed by the Baptist Society, are, (as they travel from place to place inspecting the schools,) to gratify and instruct the *adult* population of Connaught and Munster. On this subject, the Committee are at liberty to mention the opinion of a gentleman, a clergyman and magistrate in the County of Clare, the Rev. Sir John Read, who is now in England, "Irish Teachers, I consider, would do incalculable good in that district, [off the Western Coast,] as the peasantry are wretchedly ignorant, and do not in general speak English."

*From the Rev. Josiah Wilson, dated
Ballina, Nov. 22, 1819.*

I ENCLOSE the Journals of the readers. It will be seen by B. H.'s Journal, that all the exertions that can be made for poor Erris, will fall far short of its demands. R. P.'s Journal, though short, will be read with great interest; he is a very promising young man, and it will be seen that he is now in Trawley, where he is not only *doing good*, but *getting useful instruction* in the English language, &c. from an English gentleman recently come thither to establish a school on Mr. K.'s estate.

I have again visited Castlebar and Westport, and obtained, as usual, numerous and attentive congregations.

Will you excuse me, if I repeat a request, again and again made, for help? Send at least one more preacher into this extensive province.

But I must again add, he must be a *man of piety, of learning, and of zeal*; a preacher destitute of either of these, has no business in this country; I am sure if I possessed them to a *greater extent*, that it would be well. May he who is able to make all grace abound, communicate it more largely to me, for his name's sake.

Yours affectionately,
J. WILSON.

*From R. P. an Irish Reader, dated
Nov. 13, 1819.*

REV. SIR,—The Lord has wrought wonderful works in this part of the country. They who once persecuted, are now running to and fro on these mountains with the glad tidings of salvation; and many are coming to a knowledge of the Lord Jesus Christ. My room is full every evening with both Roman Catholics and Protestants. I spend three or four hours every evening, reading and explaining the scriptures for them. The Lord is blessing his word, by adding to our number daily. We have a meet-

ing twice every Lord's-day, and on Thursday evening; we had about seventy at our last meeting. There are about sixty who attend regularly, and I hope our number will soon be greater. We have a Sunday-school established here: there are nearly seventy children who attend. The neighbouring ladies have volunteered to teach them, and the minister has given the use of the church for that purpose. I thank God we are not meeting with the least opposition from any quarter.

*From an Irish Sabbath Reader, dated
August 10, 1819.*

THE third Sabbath of the last quarter, I read for T. M.'s family, of B. There came a young man in at that time, (one M.) who seemed to be deeply affected with what he heard, and told me he would come again to hear me. Accordingly he has been with me every Sabbath since, in all the places I have been reading in: the word appears to have been received by him, not in word, but in power; and his understanding to have been enlightened, to see clearly the way of salvation, which he had not known before; his heart brought to relish the truth, and his affections to cleave to it. He invited me to visit a cousin of his, in a village called L. who was ninety years old, and confined to his bed for a long time, with a complication of diseases. I read the first four chapters of John's Gospel for him; and for many others who came to see him. I asked him what was the ground of his hope. He answered, that if he *deserved* heaven, he *should* get it. And do you deserve it? said I. He told me he did not; though he had endeavoured to perform the penance imposed on him by the priest, yet it did not prevent him from doing much evil afterwards, which he feared he should atone for in purgatory. I told him I came to show him a more excellent way; not from my own words, but from the word of God; and that if all the men

and angels were put together, they could not atone for one sin, the knowledge of which impelled all that desired salvation, to flee for refuge to the hope set before them in the gospel; that Christ came into the world to save sinners; that he is the way, the truth, and the life, and that none cometh to the Father but by him; and that there is no other name given under heaven by which any can be saved. The sick man told me, he understood clearly what I told him, and raised his hands and gave praises to God. The three M.'s were present, who said, that they would rather have the Testament read for them, at the hour of their death, than if all the priests and bishops in Ireland were present.

I have also to inform you, that John C. whom I taught to read the Irish Testament, died in the gospel hope, of a dropsy, in August last. It would require three readers more to attend all the places that I am invited to on Sabbath evenings. The harvest indeed is plentiful, but the labourers are few.

From an Irish Reader dated

Nov. 17, 1819.

IN my last I boasted of a great victory, and really thought that the priests were exhausted; that their last shift had been saying that the scriptures were all burned at the destruction of Jerusalem, as I stated in my former Journal. That I readily got over; as there was not one individual but I asked, Whether they had not heard, that "Heaven and earth should pass away, but that the words of Jesus should never pass away;" and if they had not been recorded, it must have been the case, &c. to which they agreed. Notwithstanding, on my return from Ballina, to my surprise, every one I met, and had conversation with, said, that the English who were sending the scriptures to Ireland, were now, except very few, in open and declared opposition against them. This, I confess, was the greatest blow that ever came against me, and I did not know how to ward it off. This report I found arose from Carline's trial, and from that time to the present my exertions are to show, that from the time of John the Baptist, the axe was laid to the root of the trees, but at this present period to the very roots; therefore Deist and Papist, however they differ in principle, it is their determined object totally to abolish the scriptures. But the believer is satisfied that every mouth opened against them, they will condemn. I stated, that Mr. Carline is more consistent

than the popish priests; for on his trial he recommended investigation: and every true believer pleads the same, "Search the scriptures," &c. I told them, that notwithstanding Carline's blasphemy, he has not said, *It is more dangerous to go into a house having the scriptures, than a house infected with a fever or a plague, &c.* And though the object of both is the same—to oppose the scriptures, yet the former is more honest than the latter, for all that the Society wishes and prays for, is the free circulation of the scriptures; as they are convinced that they will accomplish that whereunto they are sent. As the infection was spread every where before me, and as there is scarce a school-master we have but in some degree is enlightened, I called on them, and warned them to be on their guard; also the Sabbath Readers, I charged them that on the above principles they should contend for the faith. I went to and fro through different parts of the Barony of L.; staid only one night at home; crossed to C.; visited one of our schools there; and though I was much fatigued for two nights, yet I was fully recompensed. At my visits to the schools I found Catholic scholars that repeated the whole of John's Gospel; and some questions from Acts xiii. were answered by a Papist scholar, though neither Protestant scholar, nor the master, who is a Protestant, could do it. A man who has four children at the said school, was upbraided at confession by his parish priest, for permitting his children to go to it. There were three priests present. He told him he had five children, and if the priest would give him the money to pay for their education, he would take them away. The priest said, he would not. "O then," said the man, "I will continue to send them, and be very thankful for the opportunity." That evening a number assembled to hear the Irish: there was an old man, and he lifted up his hands and eyes, and gave a most lamentable shriek, and exclaimed, "O would not we be happy, if instead of what we are accustomed to hear, and the conversation that daily passes, we would be blessed with this knowledge?" Being an old man I was greatly affected, and promised, after this month, the Lord sparing me, I would return. But there was a lad, I never saw any person pay such close attention, who did not speak one word; he lived half a mile distant. When he went home, he told his old father what had passed. The poor old man, though it was a dark stormy night, came with the lad. I read for them the 10th chapter of John. Another man asked, Were

any of St. Peter's sayings in that book? I told him, a principal part of the book was St. Peter's sayings. I read the 4th chapter of Acts, and part of St. Peter's Epistles; but I could not part until I had promised to go often. Five miles from thence the following night I was engaged in a similar way. From what is laid down, I am persuaded that neither Deist nor Papist will prevail; for I testify, there is not an individual who has ever heard me read the scriptures, that is not desirous to hear them more and more. Were it not for tiring the patience of the Committee, half a quire of paper would not contain the occurrences of this month; and notwithstanding Deist and Papist, the Lord is gathering his own. And if Government would only employ Sabbath Readers, I am persuaded such faithful men would accomplish more for the protection of Ireland than an armed force.

Committing all to Him who will accomplish his own purposes. I remain,

Yours truly.

Extract of a Letter from an Irish Reader,
dated

Nov. 19, 1819.

THERE are many doors opened for reading the word of God, notwithstanding the opposition made to it; thanks be to his holy name!

A most remarkable instance of the power of the word has lately come to my knowledge. It relates to a neighbour of mine, a blacksmith, named M—y, to whom, and in whose shop, I have frequently read the scriptures. He at first used to rail and oppose, but lately has become very attentive. Last week he met with a relation of his, who is a friar, whom he invited to take some refreshment, for the purpose of examining more closely into the reasons why the priests opposed the reading of the scriptures. After a short conversation, the following curious dialogue took place, in presence of several other persons.

M—y. Have you ever read the scriptures, Friar?

Friar. I have.

M—y. Did you read in them, that there should arise false prophets, and false teachers, saying, "Lo! Christ is here, and Christ there?"

Friar. I did.

M—y. It appears to me that you are the people alluded to, seeing ye say, Christ is with you on the altar, and in the sacrament, and in the ointment; in short, here and there, and every where; but the scriptures say that he is in one place—in heaven.

(The Friar was so confused with such a reply coming from so unexpected a quarter, that he made no answer.)

M—y. You say, that a man cannot be admitted into heaven except he be first anointed; which he must pay for, and yet the scriptures say, "Whosoever will, let him take the water of life freely."

Friar. We have no objection to anoint a poor person, who is not able to pay.

M—y. I will prove to the contrary. (He then mentioned a poor man, who when he was dying, sent for the priest, who would not come unless he could get security for payment; but as no security could be obtained, the poor man, said M—y, was suffered to perish.) M—y added, Suppose you were going about gathering as you do, oats and butter, and I were to refuse, or provoke you, or any of you, would ye not curse me?

Friar. Perhaps we might.

M—y. Could you bless me again?

Friar. We could.

M—y. The scriptures tell me that a fountain cannot send forth salt water and fresh: and that out of the same mouth cannot proceed blessing and cursing.—However, what is the reason ye forbid the scriptures being read?

Friar. They should only be read by certain people; for the scriptures say, "Search, for in them is found the knowledge of eternal life;" all people are not able to search, "How can I understand," said the Eunuch to Philip, "unless some man should guide me."

M—y. Satisfy me in one question from the scriptures, and I have done,—Did Jesus, in his own days, or any of his apostles after him, say *Mass*? Prove this to me from any chapter in the scriptures, and I have done.

Friar. I will from a hundred.—(But he produced not an instance.)

M—y. There are two brothers, (mentioning two Irish readers of the Society,) near relations of your own, who have renounced your religion; prove what you have asserted to them, but you must do it from the scriptures, and I am certain they will promise you to attend mass again all the days of their lives.

"Very fair," exclaimed an ancient man who was present.

Friar. Now can you prove, M—y, that Christ or his apostles ever wrote the scriptures?

M—y. Except they did, you, and such as you, must be great impostors.

The friar confounded, now dropt the conversation, not having imagined that M—y had ever seen the scriptures, or heard them read. He seemed well pleased to get rid of his troublesome relation. Yours, &c. P. B.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY

OF THE

Bristol Auxiliary Society.

THE Bristol Auxiliary Baptist Missionary Society held its first Anniversary on Thursday, November 18, 1819, at the Assembly-Room in Princes-street. The chair was filled by Major-General Prole, who was himself, for many years, an eyewitness of the miseries and ignorance which afflict British India. The meeting was very numerous and respectably attended; and a spirit of Christian harmony and zeal appeared peculiarly to characterize the proceedings of the day. The Report, which comprised a succinct relation of the principal events in the history of the Parent Society, drawn up with great ability, was read by the Rev. Thomas Roberts, one of the Secretaries to the Auxiliary. From the Cash Account connected with it, we learned that the receipts of this infant Society had been no less than £720. 11s. 4d.—of which £129 17s. 9d. was subscribed for Translations; £27. 1s. 0d. for Schools, and the remainder for the general purposes of the Mission. A considerable part of this sum consisted of contributions from Christian friends of other denominations, who had lent their aid in the most liberal and friendly manner. Various appropriate resolutions were moved and seconded, respectively, by the Rev. William Thorpe, and Arthur Foulks, Esq.; Rev. Thomas Roberts, and Rev. Samuel Lowell; Rev. T. S. Crisp, and Rev. John Holloway; Rev. Dr. Ryland, and Rev.

John Dyer; Rev. J. Thomas, and Rev. J. P. Porter; J. G. Smith, Esq. and Dr. Stock; Rev. Wm. Ward, and Rev. Wm. Winterbotham; and Rev. Thomas Roberts (of Bath,) and Mr. Anthony Huxtable.

A very liberal collection at the close of the meeting proved the lively interest which had been excited in the minds of the audience.

The annual sermons were preached, at Counterslip, on Tuesday evening, the 16th, by the Rev. Jenkin Thomas, of Oxford: at Broadmead, on Thursday evening, by the Rev. William Ward, of Serampore; and at King-street, on Friday evening, by the Rev. William Thorpe, who, in the most friendly manner, supplied the place of the Rev. Christmas Evans, of Anglesea, who was prevented by indisposition from attending the meeting, as expected. Besides these services, a sermon was preached for the benefit of the Oriental Translations, by the Rev. Henry Campbell, M. A. of Nailsworth, at the church of St. Philip and Jacob, which was lent for the occasion, in the kindest manner, by the Vicar, the Rev. William Day, and the Churchwardens of the Parish. The various Collections amounted to upwards of £330.

It is with great pleasure we communicate to our Christian brethren the details of this interesting meeting, particularly as they prove the great efficiency of local exertions in augmenting the funds of the Society. While we trust that our Missionary transactions at home, as well as abroad, will ever be characterized by that spiritual modesty which ought to distinguish the followers of Him who was meek and lowly in heart, we are persuaded that great advantage would arise in many instances, if the claims of the Society were fairly stated to the Christian public. Auxiliary Societies have been found by experience to be the best mode

of exhibiting this statement; and we therefore earnestly hope they will be formed wherever it is practicable.

MISSIONARY COLLEGE, SERAMPORE.

THE subjoined letter, from the pen of our esteemed brother Mr. Ward, though somewhat abridged through want of room, comprises the whole that immediately relates to the interesting Institution referred to.

The Missionaries at Serampore wish to bring before the Christian public, their plan for establishing a COLLEGE, for the purpose of imparting scriptural improvement to the minds of native Pastors and Missionaries. The object of this address is to draw the attention of the Friends of India to this, as they conceive, immensely important object—that of duly preparing as large a body as possible of natives of India, for the work of Christian Pastors, and Christian Itinerants, or Missionaries. It is fully admitted, and the importance of keeping this in constant remembrance is also duly felt, that no person ought to be put in preparation for the Christian Ministry who is not already taught of God, and whose mind is not the seat of gracious influences. The prayer of the Missionaries to “the Lord of the Harvest” is, that HE would send forth labourers into the harvest. Their desire, on finding such in the Christian Church, is, to take them as Aquila and Priscilla did Barnabas, and teach them “the way of the Lord more perfectly,” and thus assist them to go forth, “mighty in the Scriptures.” The persons at present employed as Christian teachers in India, would be considered in this country as but poorly qualified for so important a charge; but what could be done in so great a necessity, when so many souls were daily passing out of time, and beyond recovery, “without Christ, and without God in the world?” The Missionaries could not shut their ears against the cries of the perishing, and they could find no better helpers to go with them to the wreck, to endeavour “to save some.” They have herein attempted what they could; and they hope that this part of their plan has been attended with some degree of success: they are sorry

that every one of these native assistants is not a Brainerd. It may be observed, however, that the work of teaching in India, is more like “crying in the wilderness,” and “disputing in the school of Tyrannus,” than the method used in England, of instructing men by prepared discourses. Indeed the state of society, and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpit exercises of this country. For this more popular method of instruction, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of opening the mysteries of Redemption in the manner they ought. The lowest order of these native teachers, when converted, have hardly been capable of reading, and are still in a state of deficiency very painful to the Missionaries.

In these circumstances, Dr. Carey and his brethren have for some time back been very anxious to establish a Seminary, wherein the case of native Pastors and Missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan into which they have been gradually led, they have bought a piece of ground adjoining to the Mission premises, on which there is an old house, and which, for the present, may be sufficient for the instruction of those whom God may give unto them; but they should be glad to see, before their removal by death, a better house erected. A row of small rooms for the students is immediately wanted.

The brevity of a letter hardly admits of enlargement on the importance and necessity of a Seminary to meet these purposes. The Catholic Institution at Penang, for training up Chinese converts; a similar one at Malacca, established through the liberality and efforts of Dr. Morrison, in conjunction with the Rev. Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta since the formation of this at Serampore, might be mentioned as offering arguments to support the necessity of the object: but the melancholy necessity is too glaring not to be seen by the most superficial observer. When would English Missionaries be able to instruct the whole of India? At present there is not one minister for each million of British subjects, even if we include every Clergyman and every Missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles, and the other half do little or nothing for the

heathen: yet our native subjects in India do not amount to one-half the population of Hindoost'han, which cannot be less than one hundred and fifty millions. The pecuniary resources, and the number of Missionaries required for the instruction of all these millions, can never, therefore, be supplied from England; and India will never be turned from gross idolatry to serve the living and true God, unless the grace of God rest on converted natives, to qualify them for the work, and unless, by the instrumentality of those who care for India, they be sent forth into the field. It is on native Preachers, therefore, that the weight of this work must ultimately rest, though the presence of European Missionaries will also be indispensably necessary for many years to come; and to enable the Serampore Missionaries to commence, as soon as practicable, the work of sending them into this immense field, in the best possible state of preparation, is the purport of this appeal to British Christians.

The fitness of native Preachers for the work can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air, and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journeys among them. From what treasury could places of worship be built all over India?—and if they existed, who should, who could persuade the heathen to enter them? But the native Preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than what attends similar labours in England; he also can find access to his own countrymen, and, which Europeans cannot have, to the lower orders of his own countrywomen, in every place; he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit, and he knows the way to the hearts, as well as to the heads of his countrymen, without difficulty. The European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; and hence a boat or a palanquin are quite necessary. Thus the expense of travelling to an European is very considerable: while the Hindoo Preacher, subsisting on ten shillings a week, includ-

ing travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, be forgotten in the comparison between a native and a European Missionary.

Besides the improvement of converted natives, who may be selected for the work of the Ministry, or for Missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the Divine Word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the Holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English Missionaries, who may be the subject of saving influences, and may be called to the work of the Mission, will find in this College that education which may prepare them to become the most efficient agents in the gathering in of the heathen.

It is further intended, that a respectable but inferior education should be given at this College, to a number of the children of converted Hindoos and Musulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subjected by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance.

And, lastly, this College is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves. *In the illumination of large and successive bodies of the heathen, it is contemplated that the effects of this College on India may be most important.*

The ground for the erection of the buildings necessary for this Seminary, was purchased during the past year, after the

Plan, published all over India, had received the sanction and patronage of the Most Noble the Marquis of Hastings, his Excellency Jacob Kresting, Esq. the Governor of Serampore, and other distinguished personages. This Plan is now printed in England, and copies may be had by applying to Messrs. Black, Kingsbury, Parbury, and Allen, Leadenhall-street, or to the Rev. W. Ward, No. 60, Paternoster-row, London.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this Plan, by superintending the instruction of a number of youth, who might be considered as the first pupils of this Seminary. A letter from Serampore, dated in February last, says, "the number of youth in the College is thirty-one, of whom twenty-three are Christians; they are going on well." By another letter, dated 25th of March, we learn that two native Professors had been appointed, the one for Astronomy, and the other for the Hindoo Law. The scholars had then been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour—labours which will, in their eternal results, amply repay the cultivator, as well as all those who shall have contributed to the gathering in of so rich a harvest; for, if they "that turn many to righteousness, shall shine as the stars for ever and ever," surely they who have been co-workers with them, shall share in their glory.

The funds which had been collected in India afforded much encouragement, though far from adequate to meet the first expenses. A considerable sum is therefore wanted from England to realize this, as it is humbly conceived, most important design.

On mentioning this object at a meeting of the Committee of the Society in June last, they recommended it by passing the following resolution:—"The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and learning in the Eastern World; and as they conceive that the College recently founded by their brethren at Serampore may materially promote this most desirable object, they beg leave to recommend it to the liberal attention of the British public.

"JOHN RYLAND,
"JOHN DYER."

"London, June 26, 1819."

Donations and Subscriptions to this Institution will be received by Messrs. Praeds, Mackworth, and Newcome, 189, Fleet-street; Messrs. Ladbroke, Watson, and Gillman, Bank Buildings, Cornhill; Sir John Perring, Messrs. Shaw and Co. 72, Cornhill; Sir John Pinhorn, Messrs. Weston and Sons, Borough; Joseph Butterworth, Esq. Fleet-street; William Burls, Esq. 56, Lothbury; the Rev. Joseph Ivimey, No. 20, Harpur-street, Red-lion-square; Messrs. Black, Kingsbury, Parbury, and Allen, No. 7, Leadenhall-street; and the Rev. W. Ward, No. 60, Paternoster-row; by the Rev. J. Ryland, D.D. Bristol; Rev. J. Dyer, Reading; and by the Particular Baptist Ministers in every part of the Kingdom.—And Mr. Ward hopes, that on his taking leave the second time of his beloved country, to return to his colleagues at Serampore in May next, he shall be able to carry with him that help which may rear this house for the name of our God, and from whence many heralds of salvation may go forth to preach among the heathen "the glorious Gospel of the blessed God." Dr. Carey and his brethren have devoted 20,000 rupees, or £2,500, from the proceeds of their own labour to this work; and Mr. Ward would have gone through the kingdom, and by personal solicitation have endeavoured to collect the sum further wanted, about four thousand pounds; but the general funds of the Society were so low, that he could not help devoting some time to efforts for recruiting them, and has for this purpose visited various parts of the kingdom. He still hopes, however, that the absolute necessity of providing native Missionaries to instruct the vast population of Asia, will induce persons of distinction and affluence, as well as collective bodies, to come forward with large donations, and individuals with their smaller offerings, that thus the ONE HUNDRED AND FIFTY MILLIONS of India, a great part of them our fellow-subjects, may not be left to perish for lack of knowledge; but that Britain may at length present to India, in return for the immense national advantages she has been long drawing from thence, the blessings of salvation—"the unsearchable riches of Christ."

W. WARD.

London, October 20, 1819.

We are requested to add, that, at the suggestion of some respectable friends, Mr. Ward proposes that the sums raised for the College shall be invested in the funds in this country, in the name of Trustees, and the interest annually transmitted to Serampore, together with any

other money contributed for the same purpose, and that it shall be applied to the distinct purpose of training native Missionaries for the service of the Gospel.

DESIGNATION

OF

Messrs. EVANS and BURTON.

A PASSAGE to Bencoolen having been secured on board the Company's ship London, Captain Cameron, for our brethren, Messrs. Evans and Burton, they have been solemnly designated to their important work: the former at King-street meeting-house, Bristol, on Wednesday evening, December 8; and the latter at Reading on the following evening.

At Bristol, after prayer and reading the scriptures, by Rev. T. S. Crisp, the Rev. W. Ward delivered an introductory address, and received Mr. Evans's confession of faith, &c. The ordination prayer was offered by Dr. Ryland; and the Rev. Thomas Roberts, Mr. Evans's pastor, addressed him in a suitable charge, from Ephesians iii. 8. The service was closed in prayer by Rev. Jenkin Thomas.

At Bristol, the Rev. Thomas Welsh, of Newbury, commenced the service by reading and prayer; Rev. Thomas Roberts delivered the address, and concluded by asking the usual questions, to which Mr. Burton replied in a very satisfactory manner; the Rev. W. Gray, of Chipping Norton, offered the ordination prayer; and the Rev. W. Ward delivered the charge from 1 Tim. iv. 16; the Rev. A. Douglas, the Independent minister of Reading, concluded the service in prayer.

The congregations on each occasion were numerous, and highly interested by the transactions which they witnessed.

After the Missionaries and their wives had arrived in London, a public prayer-meeting was held on their account at Eagle-street Meeting, where Mr. Burton has been for several years a member; and on Thursday the 17th inst. they attended a special meeting of the Central Committee, at the Society's Rooms, 15, Wood-street, when their instructions were delivered to them by the Junior Secretary, and, after an appropriate address by the Chairman, Joseph Gutteridge, Esq. they were once more affectionately commended to God in prayer, by the Rev. Joseph Ivimey.

Our friends are expected to leave England before the close of this month, (December.)

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated

March 30, 1819.

For the last two or three months, I have almost ceased to write letters; this no doubt arises chiefly from that natural dislike to it, which has attended me through life, and which is always ready to catch at any excuse for the neglect. At the same time I think want of leisure is seldom pleaded with more truth than in my case. I might sometimes take a little of that time for this purpose, which I have considered it a duty to appropriate to relaxation from my daily labours; but the truth is, that I generally feel myself so worn down by work, that I have no inclination to sacrifice that time to writing letters. I am now nearly fifty-eight years of age, and though I enjoy a tolerably good state of health, yet feel fatigue sooner than I formerly did.

Long before this reaches you, I hope brother Ward will have safely arrived in England; from him you will learn every thing respecting the state of the Mission, which had transpired at that time. Since his departure, nothing of moment has occurred: we are all in nearly the same state of health as we were then, and all our undertakings proceed in nearly the same manner. The translations, and works connected with them, regularly occupy my time, and probably will continue to do so till I am unable to engage in them. I have lived to see versions of the Bengalee, Sangskrit, Ootkul, (Orissa,) and Hindee, begun and completed. This year will, I hope, add the Mahratta to them. The Punjabee, or language of the Shikhs, is the next in point of forwardness; the Pentateuch in which is printed, and I hope the Historical Books will be finished by the end of the year. We are now considerably advanced in the 1st Chronicles; so that I hope in two years more, should I live, to see the whole Bible printed in six of the languages of India. The New Testament is also finished in Pushtoo, Kunkuna, Telinga, and Mooltanee, or Wuch. (The first, viz. Mooltanee, is the proper name of this language, being that of the province, while Wuch is only the name of the chief city in it.) The Assamese is nearly printed off also, so that by the

time this reaches you, the New Testament will be printed in five languages, besides those in which the whole Bible is printed. To these must be added the Chinese, which is going forward with considerable rapidity. The whole number of translations now on hand amounts to forty-two.

I am, through mercy, well; my dear wife is extremely weak, but she has that enjoyment of nearness to God, which enables her to bear the weakness with the spirit of a Christian. My family is about me. Felix is at Serampore, assisting in the printing-office, on a monthly salary; William at Cutwa, where he has baptized thirteen natives already this year. Jabez is gone to Agimere, to try to set up schools in Rajpoothana; and Jonathan has a good situation in Calcutta, in the law, and is in expectation of being soon appointed an attorney in the Supreme Court.

Brother Sutton is gone to Moorshedabad, where I trust he will be useful: he writes in a good spirit. Brother Chamberlain was lately here, I feared in the last stage of a consumption; but since his return he has been much better, and there are considerable hopes of his recovery. He was evidently under the influence of the genuine sentiments of the gospel. Brother Moore has lately married a third wife, an élève of our friend, Mrs. G. of Agra.

CALCUTTA.

*Extract of a Letter from Mr. Yates to Dr. Ryland, dated
Calcutta, March 10, 1819.*

I AM just now recovering from a severe attack of the bilious fever, by which I have been confined to my room for a week. It was brought on, I believe, by my being too much exposed to the sun; and has been removed by my taking calomel till I became a little salivated. I am now recovering, but still very weak. During this affliction, I have felt my mind very much resigned to the divine will, and have had one prevailing desire, that whether I lived, I might live unto the Lord; or whether I died, I might die unto the Lord; so that whether living or dying I might be entirely his. It has furnished me with another proof of the vanity of all things here below; and, what is better, with a fresh resolution more than ever to set my affections on things above. How precious is the doctrine of the atonement in the prospect of death and eternity!

CEYLON.

IT is with much regret we have to announce, that another of our Missionaries has been compelled to quit his station through ill health—Mr. Griffiths, lately fixed at Point de Galle in the island of Ceylon. Mr. and Mrs. Griffiths, and their infant child, have just arrived, by the way of Madras, in the Richmond, which also conveyed to his native shores Mr. Richard Knill, a Missionary belonging to the London Society, who has been constrained to return on the same account.

CHURCH

MISSIONARY SOCIETY.

WEST AFRICA.

THE rains of the present year, on the Western Coast of Africa, have been unusually severe and uninterrupted. This has occasioned a more than ordinary mortality among the inhabitants, and we regret to state, that three valuable individuals connected with the Church Missionary Society—the Rev. John Collier, Chaplain of the Colony, Mr. John Brereton Cates, and Mrs. Jesty—have fallen among the victims.

Painful, however, as are these oft-repeated bereavements, it is pleasing to observe the truly Christian Spirit in which they are viewed by the surviving labourers. We shall subjoin an extract or two from their letters, which we doubt not will awaken the sympathy of our readers on behalf of these devoted servants of Christ.

Mr. Düring writes as follows:

"When it pleases God to visit his people with afflictions, those who are his

will be best seen and distinguished from those who bear his name, but are none of his. How great is the real Christian's reward already in this polluted world! While those whose hope is only in this life are terrified by seeing numbers of their fellow-mortals hurried into eternity, the true Christian is enabled to stand, as it were, like a child, by his Father's side, and see, with serenity, what he is doing!

"I would humbly say to my superiors, Be not dismayed at the dark dispensations of our God! Fear not, for the Saviour shall yet see of the travail of his soul among the tribes of Africa. I am by no means cast down: I know that the Lord can work by a single individual as much as by a thousand: only I would crave your earnest petitions, at the throne of his heavenly grace, for us the survivors."

Mr. Jesty concludes his affecting narrative of the death of his excellent wife, with an earnest entreaty.

"O send us more labourers! Our party is very small now, but we are enabled to lean and repose our trust on our blessed Saviour. Never once did my dear wife regret coming to Africa."

Mr. Morgan says, in reference to the same mournful event,

"Let none be discouraged; nor let any come, who are not ready to say, with our dear sister departed, 'I am entering the glory of my Lord! My Head is in heaven; and where should I be, but with him?'"

Mr. Bull expresses himself thus,

"I believe I speak the feeling of most of our remaining few, when I say, that we are not disheartened, but encouraged. We have every reason to be steadfast, for the Lord will yet have mercy upon Zion! You may hear, perhaps, next of my removal; and another may take up his pen to write of me. But be it so! May I be but faithful to him who has said, 'Where I am, there shall also my servant be!' Be not cast down, dear Sirs! Ethiopia shall soon stretch out her hands unto God!—yea, does now begin! Truly the poor instruments employed are in jeopardy every hour, in a very particular way; but the Lord reigneth! and heaven and earth shall pass away, but his word shall not pass away. Let us hope then for brighter days. At evening time, it shall be light. Only pray for us, that we who remain, may, with one mind, strive together for the faith of the Gospel."

May the God of Missions endue all his servants with like precious faith, and every obstacle *must* eventually be removed out of their way!

WESLEYAN

MISSIONARY SOCIETY.

THE following extract from the Journal of Mr. Shaw, a Missionary employed under the patronage of this Society, among the Hottentots in South Africa, will furnish another pleasing evidence of the success with which they have been instructed in the truths of the Gospel.

In the month of May last, I rode to a farm about twelve miles distant, in order to preach to the Bastard Hottentots who inhabit the house. It happened that many of our people followed on foot, and others on horseback; so that the house was nearly filled. My poor wife being ill at the time, I, after service, hastened home in the midst of the rain that was falling, and our people were left behind. The Namacquas, wishing to employ their time to the profit of themselves and those present, held service after dinner; and while thus engaged in worship, a farmer, who had come some distance, opened the door, and looked in. His astonishment being in some measure abated, he retired to the kitchen till the service was ended; and having a desire to converse with the Hottentots, and ridicule their worship, he began as follows:

Farmer. What sort of singing and praying is this that you have had? I never heard any thing like it; nor can I understand any thing you have said.

Jacob. I think, Master, you only came to mock us; nevertheless, let me ask, does Master understand this chapter, (John iii.) especially that part respecting the new birth? Pray, who are the persons that must be born again?

Farmer. (The New Testament being handed to him, he complained that he could not see very well; but said,) I suppose Jesus Christ is the person who must be born again.

Jacob. No, Master, no such thing; Jesus Christ says, that *we*, and *all sinners*, must be created anew, born again of the

Spirit, and become new creatures, or we cannot enter heaven.

John, (brother to Jacob.) Master, you once told me that our names did not stand in the Bible, and that the Gospel was not for us. Will Master now tell me if the name of Dutchman or Englishman is found therein?

Farmer. (No answer.)

Jacob. But, Master, you who are Christians, call us Hottentots *Heathens*; that is our name. Now I find that the book says, Jesus came a light to lighten the *heathens*; we read *our* name in the book.

Farmer. (Yet dumb; but after some consideration, he proceeds.) Your Missionary baptizes Hottentots, before they know their Catechism. You must first know this; then the Missionary must stand upon a high place, and ask all the questions. If you cannot answer all these out of your heads, you must not be baptized.

Jacob. Pray, Master, where is it so said in the book?

Farmer. (No answer.)

Jacob. I learn from the Bible, that the people do repent and believe may be baptized; but the book says not that he who can answer all the questions shall be baptized. If we had all in our heads that you say, what better if our hearts not converted be?

Farmer. There is no conversion in this life; that must be after death.

Jacob. Will you, Master, tell me where that is written?

Farmer. (No answer.)

Jacob. If I right understand, a man who is of sin convinced—who also sin forsakes, and upon Jesus Christ believes, is converted; this man can be baptized. John baptized in Jordan them that sin confessed.

Farmer. It is time enough to repent when we are sick, and likely to die.

Jacob. Do you not find said in the book. No; we must repent now, as the Lord says in the Word.

Farmer. I cannot understand you; your Dutch is not good.

John. How is it, Master, that you do not understand, when Mynheer (missionary) understands all that brother says?

Farmer. Your Missionary cannot understand or speak good Dutch.

John. Our Mynheer learns the Dutch from the book; you learn the bastard Dutch without book. It is not wonder then that you think our Mynheer speaks not good Dutch. He speaks as the book speaks; you not understand the book, and therefore not Mynheer understand.

Farmer. That is partly true; there are many things in the Bible that we do not understand; and when I come to your place, I shall ask your Missionary the meaning of Gog and Magog.

Henry, (one of our interpreters.) That you, Master, cannot understand many things in the book, is not a wonder. Paul says, "The natural man understandeth not the things of God, but they are to him foolish."

Farmer. Who is the natural man?

Henry. We are all natural men in our sinful and natural state, and we can only understand the things of God by the help of the Spirit of God.

They then asked him (the Farmer,) the meaning of several passages; but he said, "I am no Missionary, and therefore cannot explain."

Jacob then inquired, if he did not teach his own people, slaves, or servants; and his answer was, "No; for they would then be as wise as I am myself!"

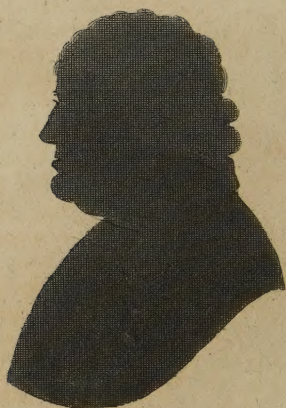
TO CORRESPONDENTS.

No. II. of the Periodical Accounts having been reprinted, a few complete Sets of the whole Series may be had, in six Volumes, boards, Price 1*l.* 10*s.* The single Numbers are selling at reduced Prices, to accommodate those friends of the Society who may wish to complete their Sets.

All communications on this subject, or respecting the Missionary Herald, must be addressed to the Rev. John Dyer, at the Baptist Missionary Rooms, 15, Wood-street. Those friends who wish to be supplied with copies of the latter publication, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

In the Press, and shortly will be published,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting at Cambridge, October 7, 1819, together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.



Rev.^d Elisha Smith?

*(late of Blockley.)
Gloucestershire?*

Engraved for the Baptist Magazine?

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